

ELECTION AND REPROBATION

Scripturally and Experimentally
Witnessed unto, &c.

Wherein the Love of God in Christ is Freely and Clearly
held forth to all Mankind.

Given forth in tender Love for a general Good, but more particularly
for the Comfort of all who in Sincerity seek after the pure
God, with Desires to walk in his Holy Undefiled Way.

Also, Divers other weighty things, needful to be duly considered
and rightly understood, witnessed unto, as aforesaid.

By one who travails in Spirit for the gathering of the scattered Nations
(who are like troubled Waters) out of their Sins, home unto God, by
Christ Jesus, the good Shepherd:

William Gibson.

*Look unto me and be ye saved, all the Ends of the Earth; for I am
God, and there is none else, a mighty God & a Saviour, &c. Isa. 45. 2. 2.
God's Will is that all men might be saved. Christ gave himself a Ran-
som for all, 1 Tim. 2. 4, 6.*

*Despisest thou the riches of his goodness and forbearance, and long-suffer-
ing; not knowing that the goodness of God leadeth thee to Repentance?
but after the hardness and Impenitency of thy Heart, treasurest up unto
thyself wrath against the Day of wrath, and Revelation of the righ-
teous Judgments of God, who will render to every man according to his
Deeds, Rom. 2. 4, 5, 6.*

An Epistle to the Reader.

Reader,

Remember the Command and Example of Christ Jesus, and obey and follow the same, who said, Learn of me, I am Meek and Lowly, and ye shall find Rest to your Souls; if thou takest his counsel and followst his example, then thou wilt read in meekness and lowliness of Mind, and if thou so read, I question not, but what I have writ in this following Testimony will meet with an answer in thy Conscience, and some benefit may come to thee thereby, and if so it come to pass, it will be matter of true rejoicing to me; for I do take great pleasure in the Well-being of the Sons and Daughters of men every way, both in Soul and Body.

It is certain, that the Holy, Glorious Lord God of Heaven & Earth doth give Life and a Being upon Earth unto all mankind, for one and the same purpose, even that all should serve him with their Souls and with their Bodies, which are his; it is equitable in God to require this service, therefore saith the holy Apostle, This is your reasonable service, at this the Law of God directly pointed (given by Moses unto the Family of Abraham, after through ~~sin~~ man-kind was fallen from God) saying, Hear O Israel, Thou shalt have no other Gods but me, thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind; this is the first and greatest Commandment, and the second is like unto it, Thou shalt love thy Neighbour as thy self. Christ Jesus in the days of his Flesh, did not only ratifie and confirm this, and commend the same to his Disciples and to the Multitude, but also opened or expounded the latter, yea, enlarged the same unto his Disciples, saying, Love your Enemies, do good to those who do despitfully use you, and persecute you. Christ said to the Jews, Think ye I came to destroy the Law? I tell ye nay, I came not to destroy, but to fulfil; those who did believe in him, and receive him, he did endue with power, to love God with all their Heart, Soul and Mind, and their Neighbours as themselves, yea, to love and pray for their Enemies; and its written, as many as receiv'd him, to them he gave power to become the Sons of God, and those Believers in him (who received him into their hearts by Faith) were not born of flesh, nor of blood, nor of the will of man, but of God, these were born of the Spirit, and led by it, and they are the Children of God, who are led by the Spirit of God, as the Apostle saith, Christ Jesus, through the Grace, Favour and tender Mercy of God

TO THE READER.

the Father tasted death for Every man, *as saith the holy Apostle* : and Christ saith, I am the Light of the World : mark that ; he is not only the Life and Light of his Disciples, whom he hath gathered out of the World) who are not of the world, as he saith, and therefore the world doth hate them) but he is also the Light of the World, which lieth in wickedness, and by his light shining in their dark hearts he lets them see their sins, and reproves them thereby, and calls of them thereby to Repent : Christ saith, Every one that doth Evil, hateth the Light, and will not bring their deeds unto it ; but every one that doth Truth, bringeth his deeds unto the Light that they may be made manifest, that they are wrought in God, who is LIHGT, *as saith the holy Apostle John* : and he saith, Christ is the propitiation for our sins, and not for our sins only, but also for the sins of the WHOLE WORLD ; mark that : he is the common and universal Saviour, who died for all, lighteth all, and is the propitiation or Intercessor provided for all, but none can have the benefit of his Death or Life, or his Light, or of his Mediatorship unto their Eternal Salvation without Faith in him ; Abraham saw his day and believed in him and was glad, and the Fathers under the Law and before the Law, believed God and his Promises, which are all yea and amen in him ; the Gentiles, who had not the Law in the outward Letter did the things contained in the Law, shewing the deeds of the Law written in their hearts ; as saith the Apostle, by virtue of his enlightening & enlivening presence they were naturaliz'd or made naturally to do the things contained in the Law ; and so were made partakers of that nature which is Divine, of which nature the true Believers were and are made partakers, as the holy Apostle saith, here take notice, that nature, or the nature of man considered as he is in the fall from God ; man in and by this nature, fallen, corrupted and degenerated into a plant of a strange Vine unto God ; in this estate, in this nature he cannot do the things contained in the Law of God, but contrariwise, as the Apostle saith, the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, therefore those who without the Law in the outward Letter do the things contained in it, these deeds are done by the verture of the heavenly and divine nature or spirit of the Lamb of God, who as John Baptist saith, cometh to take away the sins of the World [Mark] the sins of the World. So it is certainly true which Christ Jesus saith, without me ye can do nothing ; and this of old was and now is as true, in and among the Gentiles, as among the Jews ; there is not Salvation in any other ; there is no name given under Heaven, by which any can be saved, but by him

TO THE READER.

him whom the Father hath given to be the Light of the **Gentiles**, to open the blind Eyes, to bring the Prisoner out of the Prison-house; *as is written in the Scriptures of Truth*: he is the Eternal Word, who was in the beginning, by whom God made all things, *as is written*, Joh. 1. God created all things by Jesus Christ, *as saith the holy Apostle Paul*: he is the Rock that followed *Israel*, of which Rock they drank, and of which they did eat, they all eat the same spiritual meat, and drank the same spiritual drink, *they eat and drank of the Rock that followed them, and that Rock was Christ*: By Faith in this Rock Abel offered a more acceptable Sacrifice than Cain; by Faith in this Rock Abraham offered up his Isaac, believed God, and it was accounted to him for Righteousness; by Faith in him all the Just lives to God, through all Ages: he is the Rock, on which the true Church is builded, against which the Gates of Hell can never prevail, let them open as wide as they can. It is as true in all man-kind as it was in the holy Apostle, he said, of my self I can do nothing, — but he also said, I can do all things through Christ that strengtheneth me; he is the blessed Seed, who bruisheth the Serpents head, in all who believe in and follow him; in him the *Election stands*: God's will is, that all men may know him, and believe in him, and be saved, *as the holy Apostle saith*; and God who cannot Lye, said by the Mouth of his holy Prophet Isaiah, Look unto me O all ye ends of the Earth and be ye saved; the Apostle John saith, that we have seen and do testify that the Father hath sent the Son to be the Saviour of the World; and the Apostle Paul saith, Christ gave himself a Ransom for All; mark that, here is none Reprobated by him from this Ransom. The holy Ghost spake by the mouth of the holy Prophet, God doth not willingly afflict nor grieve the Children of men, Lament. 3. 33. read the Chapter through, and the will of God is the Sanctification of man-kind, *as saith the holy Apostle*, holiness becomes man-kind through all Generations, but sin is a Reproach unto any people, *as is written*, but more especially to the Professors of Christianity.

The holy fear of the Lord God is the beginning of true, pure heavenly Wisdom, and the secrets of the Lord are with them that fear him, *as saith the holy man of God*; let this holy fear have place in thy heart, and then the pure peaceable wisdom of God will over-shadow thee: So unto the Grace of God which doth appear to thee, to teach thee to deny all Ungodliness, I do commend thee.

W. G.

London, the 8th day
of the 10th Moneth.

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Concerning Election and Reprobation.

Iohn Blaneb Hath taken upon him to speak concerning *Jacob* and *Esaū*, pag. 157. of his *Manuscript*, he saith, *Before the Children knew good or evil, Jacob have I Loved, and Esau have I hated.*

Answ. Reader, J.B. no doubt would have us take these words as words of the holy Scriptures; but the Scriptures do not say, that God said he *Hated Esau* before he knew Good or Evil; but when the Woman felt the Children strugling in her Womb, she did enquire of the Lord, saying, *How is it that it is thus with me?* and the Lord said unto her, *Two Nations are in thy Womb, and two manner of People shall be separated from thy Bowels, and the Elder should serve the Younger.* But he did not say when the Children were in the Womb, *that he hated Esau*; though many Professors in *England, Scotland, and else-where* have so taken it, but their mistake herein hath been great, and greatly Hurtfull and

destructive unto many. Reader, take notice that after the Apostle in the 9th Chapter to the *Romans* hath repeated what God said to the Woman while the Children were in her Womb; he brings the following words (*As it is written, Jacob have I loved, and Esau have I hated*) out of the first Chapter of *Malachi*, where the Lord said to *Israel* by *Malachi*, *Was not Esau Jacob's Brother? yet I loved Jacob, and I hated Esau, and I laid his Mountains waste for the Dragons of the Wilderness*: These words were spoken by the Lord, through the Prophet *Malachi* unto the Off-spring of *Jacob*, long after *Jacob* and *Esau* had finished their Dayes upon Earth. *Jacob* was a plain faithfull Man, made so and kept so by the spirit of the Lord, whom he loved: *Esau* was a prophanè Man, who rejected the Counsel of God, in Disobeying his good Spirit which he gave him to Instruct him, by which he was lighted to know Good from Evil, and therein Power was freely tendered to him (and Time) to believe and obey; so it was possible that he might believe and obey: so that his Unbelief and Disobedience was not of God, but of the Devil; not according to the Will of God, who would have all Men and Women saved, but according to the Will of the Devil, who would have all Men and Women destroyed, whom that prophanè Spirit, the Prince of the power of the Air did Defile, Corrupt, and brought into Prophaneness; so he that was the False Teacher to *Adam* and *Eve*, who led them to break the holy Law of God, and sin against him, the same led *Esau* into his Prophaneness, because of which he was hated of God: and the same Evil teacher led *Cain* to Kill his Righteous Brother *Abel*, whose Sacrifice was accepted of the pure God, because it was offered up with a Clean, Right and Harmless Mind, into which Mind he was brought, and in the same kept by God his Maker, out of the Evil Spirit, which corrupted his Brother *Cain*; and his God, who never slumbers nor sleeps, kept him, yea, he gave him Dominion over the Evil, Hurtfull Spirit, and he is Eternally blessed, though he was slain by his Ungodly Brother: And God said unto *Cain* [before he killed his Brother] *Why art thou Wroth? And why is thy Countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth*

at thy Door, Gen. 4.6,7. God (who said unto Cain, *If thou doest well, shalt thou not be accepted?*) did not Limit or hinder him from doing well, nor did God fore-appoint him to do Evil; neither did he limit nor hinder Esau from doing well, neither did he fore-appoint himself to do Evil. Edom, the Generation of Esau said, *We are impoverished, we will return and build the Desolate places: The Lord said, They shall build, but I will throw down; and they shall call them the border of Wickedness, against whom the Lord hath Indignation, &c.* This Generation of Esau were rejected of God, because of their Wickedness, *Mal. 1,2,3,4.* which (not God, but) the Devil was the Author of, and so their Destruction was of themselves, who rejected the Counsel of God; who as the holy Apostle saith, *It would have all men to be saved — for there is one God, and one Mediator between God and Men, the Man Christ Jesus, who gave himself a Ransom for All* [Mark that, for all] *1 Tim. 3.4, 5, 6.*

In the Prophecy of Obadiah there is much said concerning Esau and his Generation, & of the just Judgments of God against them for their Wickedness, Verse 6. (it is said thus) *How are the things of Esau searched out! how are his hidden things sought up!* Verse 9, 10. God threatened to cut off every one of the Mount of Esau; for said God, *For thy Violence against thy Brother Jacob, shame shall cover thee, and thou shalt be cut off forever,* Ver. 18. *And the House of Jacob shall be a Fire, and the House of Joseph a Flame, and the House of Esau for Stubble, &c.* Reader, here observe, God by his holy Prophet shews the Cause, why his hatred was kindled against Esau, and his Generation, House, Family or Off-spring, and why he would cut off or destroy them, even because of their Wickedness and Rebellion.

The Apostle Paul saith, *The Wrath of God is revealed from Heaven against all Ungodliness and Unrighteousness of men, who hold the Truth in Unrighteousness, because that which may be known of God is manifest in them, for God hath shewed it unto them: and because when they knew God, they glorified him not as God; and even as they did not like to retain God in their Knowledge,*

God gave them up to a Reprobate Mind, &c. Rom. 1. 18, 19, 21, 28. And again, he speaks against those who did not know the Long-suffering and Goodness of God to lead them to Repentance; and he saith, *God will render to every man according to their deeds*; and he also saith, *There is no respect of Persons with God, &c. Rom. 2. 4, 6, 11.* And the same Paul puts the Question, saying, *What if God, willing to shew his Wrath and to make his power known, endured with much Long-suffering (on) the Vessel of Wrath fitted to Destruction?* Rom. 9. 22. Thus it appears that God waited long upon the Evil-doers to lead them to Repentance, *But when they knew God, they did not Glorifie him as God, neither did they like to retain God in their Knowledge;* and after God had suffered and waited long to lead them to Repentance, and they did not turn at his Call and Reproofs, then he gave them up to a Reprobate Mind: They had a time in which they might have been made of an Heavenly, Spiritual Mind, in which they might have had Life and Peace.

The Prophet *Jeremiah* faith of the *Apostatized Jews*, who were the Children of *Jacob* according to the *Flesh*, *Reprobate Silver shall men call them, because the Lord hath rejected them,* Jer. 6. 30.

Reader, the People of God called *Quakers*, do own *Election* and *Reprobation*, but do utterly deny *That God hath ordained that some men should be Wicked, or that he [WITH-HOLDIS] his Light, Grace or Spirit from them*, and so puts them UP-ON A FORCE to be Wicked, for want of the gift of his Spirit, Grace and Light, and afterwards casts them into Hell, for not obeying him, when they had no power offered or given to them (by him) to enable them to obey: No, God's Way is Equal, as his Servants of old have testified, *Where he gives much, he requires of man accordingly; and where he gives less, he requires accordingly, and he that is faithfull in a little he will make Ruler over much.* The Apostle Peter said, *The Saints were Elect, according to the fore-knowledge of God the Father, through Sanctification of the Spirit unto Obedience, &c.* 1 Pet. 1. 2.

And we do deny that any Man or Woman is Elect of God, that

that is, *Chosen of God*, without the Sanctification of, or by the Spirit of Truth, and Obedience unto it. The Apostle *Paul* faith unto the Saints at *Rome*, *Those whom God did fore know, them he did predestinate* (that is, fore-ordain) *to be conformed to the Image of his Son*, (that is, to the Likeness of his Son) *Rom. 8.29*. But it is certain that none can be made Conformable to the Likeness of his Son, without he be Sanctified by the Spirit of Truth; and none can be so Sanctified by the Spirit of Truth, but those who believe in and obey the same Spirit; for that is it which Christ promised shou'd lead the Saints into all Truth. The Apostle *Paul* writ to the Church of Christ at *Ephesus*, saying, *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in heavenly Places in Christ, according as he hath chosen us* (that is, *Elected us*) *in him before the Foundation of the World, that we should be holy without blame before him in Love, &c. Ephes. 1. 3,4.*

We do believe that God doth fore-know those who become his, while they are ignorant of him: And we do believe, that he hath chosen them in his Son, before the Foundation of the World, Christ the Son of God is the Light of the World, he lighteth every one that cometh into World, for one & the same Cause, Purpose or End, even that all might believe in him & obey him, & through Faith and Obedience might be Chosen or Elect in him, and so have Eternal Life in him, *He that believes in the Son of God hath Everlasting Life, he that doth not believe in the Son of God shall not see Life*, John 3.8. Again, the first Epistle of *John* 5.12. *He that hath the Son, hath Life; and he that hath not the Son of God, hath not Life*: and such are not Elect in him, but are under condemnation, because of their Unbelief, which Unbelief the Devil [not God] is the Author of.

Reader, thus we own *Election* and *Reprobation*, as did the holy Men of old; but we deny that those who continue in sin, and plead for it term of Life, are in that state chosen of God; & we do deny an **UNCONDITIONAL Election & Reprobation**, (as held forth by many of the Professors in our time) for the condition of Election is Faith in God and Christ, and Obedience unto the Spirit of Truth, which is given to lead the Saints into

all Truth, and to convince the World of Sin. And the condition of *Reprobation* and *damnation*, is Unbelief in God and Christ, and Disobedience unto, and Rebellion against the Spirit of Truth. The Apostle Paul saith to the Saints at *Rome*, if ye live after the Flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the Body, ye shall live: for as many as are led by the Spirit of God, are the Sons of God, Rom. 8. 13, 14. And further, the same Apostle saith, His Servants ye are to whom ye obey, whether of Sin unto Death, or of Obedience unto Righteousness, Rom. 6. 16. So here the holy Apostle declares the **GOSPEL** conditions of *Election* and *Reprobation*; or chusing to Eternal Life, and casting off unto Eternal Damnation.

Christ is the Elect, the Chosen of God. Behold (saith God) my Servant, whom I uphold; mine Elect, in whom my Soul delighteth. I will keep thee, and give thee for a Covenant of the People, for a Light to the Gentiles, (to open the blind Eyes) to bring out the Prisoners from the Prison, and them that sit in Darkness

out of the Prison-house, Isa. 42. 1, 6, 7. He is Gal. 3. 16. the blessed Seed, in whom the blessing is, to whom Gen. 3. 15. the Promise is, That he shall bruise the Serpents

Head, who brought in the Curse and Reprobation; He is able to save to the uttermost, all that come unto God by him, Heb. 7. 25. he is ordained of the Father to put an end to Sin, to finish Transgression and bring in everlasting Righteousness. He is the Lamb of God, who taketh away the Sin of the World; he is the Author of eternal Salvation unto all them that obey him, Heb. 5. 9. Mark, here obedience unto Christ is required in order to Salvation, this is a Gospel-truth.

The Apostle Peter said unto the Jews, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his Iniquities, Acts 3. 26. (Mark) those who are blessed by Jesus Christ, and Elect in him, they are turned away from their Iniquities by him; and in vain do they profess him, and to be his Elect, who continue in their sin, and plead for their continuance therein for term of Life.

God said by the Mouth of his holy Prophet *Isaiah*, Look unto

unto me, and be ye saved, all the ends of the Earth; for I am God, and there is none else, Isa. 45.22. read the Chapter through. God doth largely therein express by plain words his Universal Love to Man-kind. O observe Reader, he calls to the Heathen even to all the Ends of the Earth to look to him for Salvation [Mark] that for which one man is called to look to him, for the same all Man-kind is called to look to him (every one in the Day of their Visitation) viz. for Salvation. Christ is the true Light, who lighteth every man that cometh into the World, according to John 1.9. he is the Light of the World, as he said, John 8.12.12.46 He said, Believe in the Light, that ye may be Children of the Light. So all being enlightened by Christ, in the Light, they may look unto God, and be saved, if they believe in it: but if they believe not in the Light, but hate it, they cannot have Salvation, Job. 3.19, 20. 1 Job. 1.5. and such Perish, whose Destruction is of themselves, and the Lord God is clear, for the Unbelief and the Disobedience of those who Perish is not of God, but of the wicked One. God said by the Mouth of David, All y^e People would not hearken to my Voice, and Israel would none of me; So I gave them up unto their own Hearts Lusts, and they walked in their own wayes: O that my People had hearkened unto me; and Israel had walked in my wayes! Psal. 81. 13,12,13. God spake by the Mouth of Hosea unto Israel, saying, O Israel, thou destroyest thy self; but in me is thy help, Hosea 13.9. God said by the Mouth of the Apostle Peter, That the Wicked bring Destruction upon themselves, 2 Pet. 2. 1. Read the Chapter through. Christ Jesus said, O Jerusalem, Jerusalem, thou that killst the Prophets, and stonest them who are sent unto thee! how often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her Wings; and ye would not! Matth. 23. 37. Luk. 13. 34.

Reader, when Christ would have gathered the Inhabitants of Jerusalem unto their Immortal Soul. R. st, they rejected him; And he did not tell them that they could not come to him, for they might have come to him, or else it had been vain. Words for him to tell them that he would have gathered them; But he told them, they WOULD NOT come to him: So it was their own self-will, which did hinder them from coming to Christ

and

and not Gods holy Will, for his will is that all might be saved. God said by the Mouth of Solomon, *That the Wicked would have none of his Counsel*; And he said, *they despised all his Reproof*: *Therefore (said God) they shall eat the Fruit of their own way*, &c. *Prov. 1. 30, 31.* Christ is the true Light, who lighteth every man that cometh into the World (as I have shewed before) and he hath *tasted Death for every Man*, *Heb. 2. 9.* The Apostle John said, *Christ is the Propitiation for the Sins of the whole World*, *1 John 2. 2.* And he further said, *We have seen and do testify, that the Father sent the Son to be the Saviour of the World*, *1 John 4. 14.* The Apostle Paul said, *There is one God, and one Mediator between God and Men, the man Christ Jesus, who gave himself a Ransom for ALL*, mark for all: And he said, *God's will is, that ALL MEN might be saved*; mark that: *1 Tim. 2. 4, 5, 6.*

Reader, by what I have cited and writ in the holy Scripture words, and according to them, it doth plainly appear, that God hath not Created nor Fore-ordained any Man or Woman on purpose that they should be Wicked, & so to be Damned, or Destroyed, or cast into Hell, but he doth give to all People a Day or Time of Visitation by his Grace, Light and Spirit, by the same to lead them out of the broad way that leads to Destruction; & all those that continue therein, till the Lord cease to strive with them (for their Salvation) such perishing, their Destruction is of themselves, and the Lord God is clear. *I have no pleasure in the Death of him that dieth*, saith the Lord; *wherefore turn your selves and live ye*, *Ezek. 18. 32.* *As I live*, saith the Lord God, *I have no pleasure in the Death of the WICKED*, *but that the Wicked turn from his evil way and live*. *Turn ye, turn ye from your evil Wayes, for why will ye die*, *O House of Israel?* *Ezek. 33. 11.*

The Apostle Peter Exhorted those who had believed in Christ, saying, *Give diligence to make your Calling and Election sure*; *giving all diligence, add to your Faith, Virtue; and to Virtue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness; and to Godliness, Brotherly-kindness; and to Brotherly-kindness, Charity*: *For if these things be in you, and abound, they make you that you shall neither* be

be barren nor unfruitful in the Knowledge of our Lord Jesus Christ (but he that lacketh these things is Blind, and cannot see afar off, and hath forgotten that he was purged from his old Sins.) For if you do these things, YE SHALL NEVER FALL; for so an entrance shall be ministered unto you abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ, 2 Pet. 1. 5, 6, 7, 8, 9, 10, 11.

Reader, here thou mayst see that the Apostle took great care of those who had believed in Christ, that they might make their Calling and Election sure: So it appears that diligence in attending upon his Grace (by which they were saved) was required of them, in which diligence they being found, the Spirit of Grace did make them Fruitful in those good things before mentioned; and the diligent did not fall, but made their *Calling* and *Election* sure: the same Apostle Exhorted the Saints, saying, *Beware lest ye also being led away with the error of the Wicked fall from your own stedfastness; but grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ, 2 Pet. 3. 17, 18.*

Here again the Apostle sheweth not only his great care that the Saints might make their Calling and Election sure, and so **S T A N D**, but also sheweth that it was possible that they might be led away with the Error of the Wicked, and so **F A L L**, if they did not diligently attend upon the Spirit of Grace, which teacheth to deny all Ungodliness and Worldly Lusts, and to live Soberly and Godly in this present World.

The Author to the *Hebrews* faith, *Take heed, Heb. 3. 12, Brethren, lest there be in any of you an evil Heart 13. of Unbelief, in departing from the Living God; lest any of you be hardened through the Deceitfulness of sin.* Here again the Apostle doth not only shew his great care that those Believers might not depart from the Living God, but doth also shew that they might depart from him, if they did **not** diligently wait upon him, as aforesaid. Thus it doth plainly appear, that **Faith & Obedience** are Gods conditions, upon which God doth Elect, that is, Chuse People to inherit Eternal Life. And the conditions, upon which God doth Reject, Reprobate and Turn people into Hell is **Unbelief, Rebellion, Departing from him into Apostasy**.

ty. The Apostle writ of some who knew God, who when they knew him glorified him not as God, neither were thankful; [but became vain in their imaginations, and their foolish Hearts were darkened] and as they did not like to RETAIN GOD IN THEIR KNOWLEDGE, God gave them up to a REPROBATE MIND, Rom. 1. 21, 28. Now these knew God, and he gave them a time of Visitation, to the end they might have been Everlastingly happy: So it was their own Self-will, and unthankful Evil hearts, which did draw back from the Living God, which did deprive them of Eternal Rest and Peace; God did not will that they should draw back and depart from him, For Gods will is, that all People may be Holy: and as the Apostle saith, *God's Will is, that all men may know the Truth, and be saved*, 1 Tim. 2. 4. vers. 5, 6. He saith, *There is one God, and one Mediator between God and Man, the man Christ Jesus, who gave himself a Ransom for ALL to be testified in due time*. Mark Reader, Christ gave himself a Ransom for All; here is none shut out by him, here is none Reprobated by him from this RANSOM; he is God's free gift to the Gentiles or Heathens, as well as to the Jews, yea, to be God's Salvation to the ends of the Earth: he is the Shiloh, the peaceable Saviour, unto whom the gathering of all Nations must be, even as God hath promised; *I will declare the Decree, the Lord hath said unto me, thou art my Son, this day have I begotten thee: Ask of me and I will thee the Heathen for thine Inheritance, and the uttermost parts of the Earth for thy Possession*, Psal. 2. 8, 9. *We taught Death for every man*, Heb. 2. 9. *He is the true Light, which lighteth every man that cometh into the World*, John 1. 9. & 8. 12. 12. 46. *He is the Propitiation not for our Sins only*, said the Apostle, *but also for the Sins of the whole World*, 1 John 2. 2. *And we have seen and do testify, that the Father sent the Son to be the Saviour of the World*, 1 John 1. 4. The Apostle Peter saith, *God is Long-suffering to us-ward, not willing that any should Perish, but that all should come to Repentance*, 2 Pet. 3. 9.

Note Reader, the holy Apostles and the rest of the faithful Christians were come to Repentance, and were Regenerated and Born of God, and so were new Creatures in Christ Jesus

But

But the Long-suffering of God is exercised towards the Ungodly, who is not willing that any should perish, but that all should come to Repentance; and he gives them time to repent, and doth visit them with his good Spirit in tender Love, to enable them to Repent; but many reject his tender Love herein, and will not obey his Voice, as he said, *Israel would have none of me*; and as Christ said to the Jews, *Ye will not come to me, that ye might have Life.*

Christ Jesus the Son of God said unto the Angel of the Church of Thyatira, *That he gave the Woman Jezabel Space to repent of her Fornications, and she repented not*, Rev. 2.18,21. Mark Reader, though God gave her Space, that is, Time to Repent, yet she Repented; now her not Repenting proceeded from her own [Self] willfullness, and not from God's holy Will; for inasmuch as God gave her time to Repent, she was put into a condition by him to Repent, and therefore might have Repented within the time he gave her to Repent, though afterwards it might be hid from her Eyes, as it was in the Case of Esau.

The Author to the Hebrews Exhorted the Believers in Christ, to *Follow Peace with all men, and Holiness, without which NO MAN shall see the Lord; looking diligently, lest any man fail of the grace of God, (or fall from it) lest any Root of Bitterness spring up and trouble you, and thereby many be defiled*, Heb. 12.14,15,16,17. Here the holy Man labours to keep them to the Grace of God, which doth bring Salvation, which did teach them to deny Ungodliness, and to live Soberly and Godly in the present World: For he knew that the Devil (who did and doth go about the Saints, ever seeking which of them he may Devour) would seek to draw them from the Grace of God; and he knew that it was possible that he might prevail upon them, and might lead them to do Despite against the Spirit of Grace, if they did not Watch diligently against him; and he knew if once they were drawn from the Grace of God, then the Root of Bitterness would spring up speedily, by which many might be Defiled; but as a provision against this Evil, he Exhorted them to Watch, as afore-said; in which Watch they

they being found, the Grace of God was sufficient to preserve and uphold them, even as the Lord said unto Paul (that diligent Watcher) *My Grace is sufficient for thee; my strength is made perfect in Weakness:* The Apostle Paul told the Galatians, laying, *Whosoever of you are Justified by the Law, (or seek to be Justified by it) ye are fallen from Grace,* Gal. 5. 4. The Author to the Hebrews saith, *He that despised Moses's Law, dyed without Mercy under two or three Witnesses;* of how much severer punishment, suppose ye shall they be thought worthy, who have broken under Foot the Son of God, and have counted the Blood of the Covenant, WHEREWITH HE WAS SANCTIFIED AN UNHOLY THING, and hath done Despite unto the Spirit of GRACE, Heb. 10. 28, 29.

Reader, here take notice that the holy Man of God, who writ this Epistle, speaks of some who was Sanctified by the Blood of the Covenant, who afterwards did tread under Foot the Son of God, and counted the Blood of the Covenant, by which he was Sanctified, an Unholy thing, and did Despite unto the Spirit of Grace: Now he that did so, did fall from the Grace, as the holy Man said to the Galatians. To the same purpose the said author speaks in Heb. 6. 4, 5, 6. *For it is impossible for those who were once enlightened, & have tasted of the heavenly Gift, and were made partakers of the Holy Ghost; and have tasted the good Word of God, and the Powers of the World to come; if they shall fall away, to renew them again unto Repentance; seeing they crucifie unto themselves the Son of God afresh, and put him to an open shame;* Heb. 6. 4, 5, 6. Heb. 10. 26, 27. These mentioned by the Apostle are Apostates, grown old in Iniquity, grown ripe for Vengeance, grown past feeling, their Conscience seared with a hot Iron, 1 Tim. 4. 2. But, note Reader, there may be some slipping and sliding in the Spiritual Journey, after Man or Woman is come to know the Truth and a place in it; this I say may come through want of watchfulness on the Creatures part, and yet through the tender Mercy of the Lord such may be renewed into favour with God again through his righteous Judgments, and the Creatures unsighed Repentance: And this Repentance & renewing into favour with God is wrought by the virtue

of the Mediator and Advocate, Christ Jesus; At this the Apostle points, saying, *My little Children, these things write I unto you, that ye sin not; and if any man sin, we have an Advocate with the Father, Jesus Christ the righteous, 1 John 2. 1.* Put let all who knows the Truth, and hath a Place or a Habitation in it, keep in the holy fear of the Lord God stedfast, and lowly in mind; and let none by what is here laid take liberty to sin that Grace or Favour may abound, no, God for-bid, as saith the holy Apostle, *Rom. 6. 1.* The Apostle Peter saith, *For if after they have escaped the Polutions of the World, through the Knowledge of our Lord and Saviour Jesus Christ; they are again Entangled therein, and OVERCOME; the latter end with them is worse than the beginning; for it had been better for them not to have known the Way of Righteousness, than after they have known it, to turn from the holy Commandment, DE LIVERED UNTO THEM.* But it is happened (or come to pass) unto them according to the true Proverb, *The Dog is turned to his own Vomit again, and the Sow that was washed to her wallowing in the Mire, 2 Pet. 2. 20, 21, 22.* Here the Apostle plainly sheweth, that some had escaped the Polutions of the World, through the Knowledge of Christ Jesus, they had the holy Commandment delivered to them; and they turned from it, and they turned like the Dog to his own Vomit, or like the Sow that was washed to her wallowing in the Mire. God did not will that they should turn from the holy Commandment which he had delivered unto them, nor that they should turn into the Polutions of the World again, out of which they had escaped through the Knowledge of our Lord and Saviour Jesus Christ; for God who is unchangeable, hath said, *If any man draw back, my Soul shall have no Pleasure in him, Heb. 10. 38.*

The Apostle Paul said, *We then, as Workers together— beseech you also, that ye receive not the Grace of God IN VAIN, 2 Cor. 1. 6.* Note, Reader, here the Apostle sheweth his Godly Jealousie over these *Corinthians*, though they had received the Grace of God, lest their receiving of it should be in Vain unto them; this shews that the Apostle saw that men

might receive the Grace of God, and through their own Neglect, Sloth and Unwatchfulness might fall from it and Perish ; and certainly some did so, as *Jude* doth shew in his Epistle, and *Paul* in his Epistle unto the *Galatians*, he said unto them, *O foolish Galatians ! who hath bewitched you ?* and he said unto them, *Whosoever of you are Justified by the Law, ye are fallen from Grace*, Gal. 5. 4. and 3. 1. Note Reader, their falling from Grace was not because the Grace was not sufficient to uphold them, but becau'e of their Sloth, Negligence and Unwatchfulness: the Apostle Peter Exhorteth those he writ to, *To be good Stewards of the manifold GRACE of God*, Pet.4.10. those who were good Stewards did grow in Grace, and were saved by it, as the holy Apostle saith, *By Grace ye are saved, through Faith*; and he saith, *It is a good thing that the Heart be established with Grace. It hath appeared to all men*, as he saith, *Titus* 12. 11. *Ephesians* 2. 5, and 8. *Hebrews* 13. 9. and its appearance unto all men is for one and the same Cause, Purpose or End, even to bring Salvation unto all the good Stewards of the Grace, have Salvation by it. But the Evil and Unjust Stewards do despite unto the Spirit of Grace (read *Heb.* 10. 26, 27, 28, 29, 30.) and such are the Idle Stewards, who are spoken of by Christ in his Parables, saying, *Take that Unjust and Idle Servant, who hath hid his Lord's Money in the Earth, and Bind him Hand and Foot, and cast him into utter Darkness, where there is Weeping and Wailing, and Gnashing of Teeth.* By this it doth appear, that the holy Apostles did believe and know, that the Grace of God, which bringeth Salvation, which hath appeared unto all men, is sufficient to bring and give Salvation unto all men. And those who have not Salvation by it, the Fault is not in God or Christ, or the Grace, but in themselves. *The Sluggard is cloathed with Rags ; and the Rebellious shall dwell in a dry Land ; the Backslider God hath no pleasure in, he shall be filled with his own Evil Wayes ; and Rebellion is as the sin of Witchcraft, but the diligent handmaketh Rich ; and he that is faithfull in a little shall be made Ruler over much : God rejects the Proud ; but he teacheth the Humble ; he gives encrease of Grace and of Faith unto them.* The holy

Apostles great Labour and Care was, to bring people to the Grace of God, and to keep them to it; they knew the sufficiency of it; yet also knew that the Serpent (who drew *Adam* and *Eve* from God, to sin against him) would labour to keep people in Rebellion against the Grace of God, and also would labour to draw thole into Rebellion against it, who were come into Obedience to it; and they knew the Serpent might readily prevail if a diligent Watch were not kept; and this our Lord Jesu well knew, and therefore said unto his Disciples, *What I say unto one, I say unto all, Watch; W A T C H and Pray lest ye enter into Temptation.* The holy Prophet said, *I will bear what the Lord will say, for he will speak Peace to his Saints; but let them not turn again to Folly.*

In pag. 17. J.B. quotes the words which God spake to *Moses*, saying, *I will have Mercy on whom I will have Mercy*; these words Paul repeated in *Rom. 9.* and he added these words (*viz.*) *whom he will be heardneth:*

To the first I Answer, Paul speaking to the *Gentiles*, or *Heathens* concerning the *Jews*, said, *God hath concluded them All in Unbelief, that he might have MERCY UPON ALL.* Mark that, upon *ALL*, *Rom. 11. 32.* And Vers. 26. he saith, *All Israel shall be saved.* Vers. 27. *This is my Covenant unto them when I shall take away their sins.*

To the second I Answer, God's Grace hath appeared, and is a free Gift of God, given unto all men, to teach all men to deny *Ungodliness*, and to live Godly in this present World; he gives all a time also in which they may turn unto him from their Evil Wayes, and if they turn not to him in the Day of their Visitation, the Lord doth cease to strive with them for their Salvation, who regard not the Day of their Visitation, *Luke 19. 44.* As he did with the People of *Jersalem* of old, who *WEPT* over them, and said, *O that thou hadst known in this Day the things which belong to thy Peace!* But now they are *hid from thy Eyes, now your House is left unto you desolate, &c. Mat. 23. 28, 29. Luk. 13. 34, 35.* Thus it plainly appears that there was a time in which they might have known the things which did

belong to their Peace; but they neglecting that time, God ceased to strive with them, and shut the Door of Mercy against them: So when God ceased to strive with them, then they hardened SWIFTLY; for then the Devil had them at his pleasure: So it was and is he that doth hearden peoples Hearts against God, by leading them into sin; and this the Apostle well knew, and therefore Exhort the Saints, *To Watchfullness and Faithfullness, lest (said he) any of you be hardened through the Deceitfullness of Sin*, Heb. 3.13. And though its said, *God hardened Pharaoh's Heart*; yet I say, as the Apostle saith, *God's Will is, that All Men may know the Truth and be saved*; and I say, there was a time when God would have softned his Heart, and have made him a good man; but he notwithstanding the Day of God's tender Visitation, which was in order to have made him a Tender hearted good Man; God ceased to strive with him for his Salvation, and then the Devil [That great Harder of Hearts] had his Will of him. And though God said to Pharaoh, *I have raised thee up to make my Power known in thee*; yet God did not say to him, I Created thee on purpose that thou shouldest be a Wicked, Cruel and Hard hearted Man; NO, it were great Blasphemy to say or think so; though after he was hardened, God suffered him for a time to oppres his People, yea, to rise higher and higher in his Oppression, yet afterwards God's Power was known in his Destruction, and in the deliverance of his own People.

Pharaoh said unto Moses and Aaron, *I have sinned; the Lord is Righteous, and I and my People are wicked*, Exod.9.27. Again he said, *I have sinned against the Lord your God, and against you; forgive I pray thee, my Sin*, Chap. 10. ver. 26, 27. Again, When Pharaoh saw there was Respite, he hardened his Heart, Chap. 8. ver. 33. Again, Pharaoh hardened his Heart this time also, ver. 32. Thus it plainly appears that Pharaoh justifieth the Lord God in his Righteous Judgments, which he brought upon him and his People for their Sins, and condemneth himself and his People, saying, *I and my People are wicked*. It is certain that it was the Devil [NOT GOD] who led Pharaoh and his People into Sin, by which their Hearts were hardened against

God

God and his People. The holy Apostle John saith, *He that committeth Sin, is of the Devil, 1 John 3. 8.* Let no man say when he is tempted, *I am tempted of God; for God cannot be tempted with Evil, neither tempteth he any man: But every man is tempted when he is drawn away of his own Lusts, and enticed; then when Lust hath conceived, it bringeth forth Sin, and Sin when it is finished bringeth forth Death, Jam. 1.13, 14, 15.* And God's command is unto man-kind, that they should not harden their Hearts; and its written, *That he was grieved with those who did harden their Hearts, Psalm. 95. 8, 10. Heb. 3.10.* and God hath promised, *That he will take away the Stony or hard Heart, [which the Devil hath made hard] and that he will give them a Heart of Flesh, (or a soft heart) &c. Ezek. 11.19.* And David saith, *Psal. 51. 17. The Sacrifice of God is a broken Heart.* And God said by the Prophet to the People, *Joel 2.13. Rent your Hearts, &c. The Lord is nigh unto them that are of a broken Heart, and saveth such as are of a contrite Spirit, Psalm 34.18.*

Christ Jesus laid, *The Men of Nineveh shall rise up in Judgment with this Generation, and shall condemn it, because they Repented at the preaching of Jonas: And beho'd a greater then Jonas is here, Matth. 12. 41.* Jesus upbraided [yea, condemned] the Cities wherein most of his mighty works were done, because they Repented not, see *Matth. 11. 20.* to the end. God commandeth all men to Repent every where, *Act. 17. 30.* Jesus said, *Suppose ye that those Galileans (mentioned, Luk. 13.1, 2, 3.) and those eighteen men on whom the Tower of Siloam fell, ver. 4.) were sinners above all the Gallileans, and above all men that dwelt in Jerusalem; I tell ye, nay; but except ye Repent, ye shall ALL likewise PERISH.* And Christ told his Disciples after he was risen from the Dead, *That Repentance & Remission of Sins should be preached in his Name unto all Nations (or in all Nations) mark that, Luk. 24.47.* Many times did Jesus call unto the *Rebellious amongst the seven Churches of Asia to Repent; as may be seen in the second & third Chapters of the Revelations at large: Christ's Parables concerning the stray Sheep and the prodigal Son: in Luk. 15.7. doth much hold forth the Universal Love of God to man-kind; he said, I say unto you, that Joy shall be in Heaven over one sinner that Repenteth, more*

than over ninety nine just Persons, which need no Repentance. Again, There is Joy in the presence of the Angels of God over one sinner that Repenteth, Luke 15. 10.

John the Baptist called the *Pharisees* and the *Sadduces*, who came unto his Baptism, *A Generation of Vipers*; yet these he called to bring forth *Fruits meet for Repentance*, Matth. 3. 7. & 12. 23. Luk. 3. 7.

In Rom. 9. 22. Paul saith, *What if God willing to shew his Wrath, and to make his Power known, endured with much Long-suffering (on) the Vessels of Wrath fitted to Destruction.* Now mark, God suffered them long, and his Long-suffering was to lead them to Repentance, as the Apostle saith in another place. *Dispossest thou the Riches of his goodness and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to Repentance? but after the hardness and Impenitency of thy Heart, treasure stup unto thy self wrath against the Day of wrath, and Revelation of the righteous Judgments of God, who will render to every man according to his Deeds*, Rom. 2. 4, 5, 6. Now they not Repenting, but in the hardness of their Hearts going on till they grew ripe in Wickedness, their ripe Age in Wickedness fitted them for Destruction, which Wickedness, [not God] but the Devil led them into.

In *Proverbs* God called to Fools and Scorners to turn at his Reproof, but they did not return, and God said, *Because I have called, and ye refused; I have stretched out my Hand, and no man regardeth; but ye have set at nought all my Counsel, and would have none of my Reproof, I also will Laugh at your Calamity, &c. when your Destruction cometh as a Whirl-wind, then shall you call upon me, but I will not answer; and they shall seek me, but they shall not find me, for that they hated Knowledge, and did not chuse the fear of the Lord*, Prov. 1. 22. to the end of the Chapter.

Here its clear that God calls Fools and Scorners to Repent, he wills that they should Repent, and he puts them into a condition that they may Repent; he puts them into a condition that they may Turn at his Reproof from the Evil which he doth Reprove them for; he puts them into a condition, that they may take his Counsel, and chuse the Fear of the Lord. It were horrible

horrible Blasphemy to say, That though God called them to turn at his Reproof, yet he did not Will or Intend that they should turn at his Reproof, chuse his Fear, or take his Counsel, or to say, he knew they could not do it, is likewise Blasphemy. And it is Blasphemy to say or think, that God who commands people to be Holy, FORCETH & CONSTRAINETH them to be wicked and ungodly, by WITH-HOLDING his Spirit of Grace and Truth from them, which should enable them to turn at his Reproof to receive his Counsel & chuse his Fear: without the Spirit of Grace and Truth (which comes by Jesus Christ, who is the true Light, who lighteth every man that cometh into the world) NO Man or Woman can turn from sin, take Gods Counsel, nor chuse his Fear, but that all the Wicked might Repent, and Turn from their Evil Wayes, while the Day of their Visitation lasteth. *The Grace of God, which bringeth Salvation, hath appeared to All Men (as the holy Apostle saith) Teaching us, that denying Ungodliness and Worldly Lusts, we should live godly in this present World.* The Grace of God appears unto all people for one and the same Cause, Purpose or End, even to teach all to deny Ungodliness, and to live godly in this present World: but as *Jude the Servant of Christ saith, The Wicked (not being Obedient unto it) turn into Wantonness;* and as its else-where writ, *The Wicked do despise unto the Spirit of Grace.* *Isaiah saith, That the Jews Rebelled and vexed Gods holy spirit, therefore he was turned to be their Enemy, and Fought against them,* Isa. 63. 10. Now for any person to say or think, That it was the Will of God that they should Rebelle against him, and Vex his holy Spirit? this is horrible Blasphemy [Mark] these had the Spirit, and did Rebelle against it, and thereby did grieve or vex it, for which cause he became their Enemy, and Fought against them [Mark] he did not become their Enemy nor Fight against them until by their Rebellion; they vexed his holy Spirit; so these Rebels being Reprobated from Rest and Peace with God, their Destruction was of themselves, and the Lord God is clear. *Nehemiah in his 9th Chapter saith concerning the Children of Israel, Lord, thou gavest thy good Spirit to instruct them; but they Rebellel against thee.* Now for any person

to say or think, that it was Gods Will that they should Rebelle against him; this is horrible Blasphemy, as I said before; or for any person to say or think, that God gives his good Spirit to some persons on purpose that they may Rebelle against it, and thereby cause him to become their Enemy and to Fight against them this is no less then Blasphemy.

The Apostle saith; *With whom was God grieved forty Years? was it not with them that had sinned, whose Carkases fell in the Wilderness, to whom sware he that they should not enter into his Rest, but to them that believed not? So we see they could not enter in because of Unbelief; let us labour to enter into that Rest, lest any man FALL after the same example of Unbelief,* Heb. 3. 17, 18, 19, & 4. 11, 1.

Note here Reader, the Apostle doth not place the Fall of these rebellious Jews (who came out of Egypt with Moses) upon the decree, or will, or fore-appointment of God, BUT upon their Unbelief, Rebellion and Apostacy, which the Devil, (NOT GOD) was the author of; for they might have entred, if they had improved that help and ability which God gave them. Nehemiah said, *God gave them his good Spirit to instruct them, but they rebelled against it, they were disobedient and rebelled against thee, (saith he) and cast thy Law behind their Backs and slew thy Prophets, WHICH TESTIFIED AGAINST THEM TO TURN THEM UNTO THEE, and they wrought great provocation, &c.* And Nehemiah said unto the Lord God of Heaven and Earth, *Thou art JUST in all that thou hast brought upon us, for thou hast done RIGHT, but we have done wickedly,* Nehem. 9. 20, 26, 33. read the Chapter through.

Reader, by this it appears plainly that God had not reprobaed these Rebels from all Eternity, or ordained them before they were Born to slay his Prophets: For saith Nehemiah, *Thou sent thy Prophets whom they slew, to turn them unto thee.* It were horrible Blasphemy to say that Gods will and purpose, and fore-determination was that they should slay his Prophets which he sent unto them to turn them unto him: And it were horrible Blasphemy to say, that God did not will or intend that they should be turned unto him; but only told them so; and it would be

be no less Blasphemy to say, that God both sent the Prophets to turn them to him, and also sent them to slay the Prophets; this would render God to be the author of Confusion, which cannot be; for he is the God of good and holy order, & not of Confusion (as saith the holy Apostle) nay, it would render him the author of Murder, and so make him contradict his own holy Law, which he hath given unto the Sons and Daughters of men, whose command is expressly, *Thou shalt do no Murder*; yea, it would render him as contradicting his own Charge and Commands unto the Sons and Daughters of men, who saith, *Touch not mine Anointed, DO MY PROPHETS NO HARM*, *1 Chron. 16. 22. 1sa. 105. 15.* Its plain that both *Nehemiah*, and the Author to the *Hebrews* did understand and believe that the Fall, Rebellion, Apostacy, and Destruction of those whose Carbafes fell in the Wilderness, and those who afterwards flew in the Lords Prophets, were Effects of their sloth, negligence, want of watchfulness, yea, want of keeping in the holy fear and dread of the Lord God: and so their Destruction, Ruin and Misery which came upon them, was the effect and reward of their own EVIL DOING, & so their Destruction was of themselves, and the Lord God, did right, as *Nehemiah* hath said; but those Rebels of whom he spake did wickedly.

The Author to the *Hebrews* being sensible of the goodness (FIRST) and afterwards the SEVERITY of God on them that FELL said unto the primitive Believers in Christ, *Let us labour to enter into THAT REST, lest any man FALL after the same example Unbelief.* By this it appears he saw that it was possible these Believers might Fall, if they did not diligently attend upon the Lord God, in whom is everlasting strength, who is the Keeper of *Israel* & of *Worm Jacob*, he never Slumbers nor Sleeps; blessed are all they who cast their care upon him, who put their whole trust in him he is, & will forever be unto them a sun (that is a light) & a shield (that is) a defence or armour unto them; all such will witness him to be a hiding place unto them out of the reach of their immortal Souls Enemy (who as the holy Apostle said unto the Saints, *Go. eth about like a roaring Lyon, ever seeking whom he may DEVOUR.*) The Apostle said unto them, *Cast your care upon him,*

be careth for you; humble your selves therefore under the mighty hand of God, that he may exalt you in due time; be sober, be vigilant, because your Adversary the Devil as a roaring Lyon walketh about seeking whom he may devour, **WHOM RESIST STEDEFAST IN THE FAITH**, 1 Peter 5. 6, 7, 8, 9. The Apostle Paul writ to his Brethren, the believing **Corinthians**, saying, *I would not that you should be ignorant how that all our Fathers were under the Cloud, and passed through the Sea, and were all Baptized unto Moles, &c. and did all eat the same spiritual Meat, and did all drink the same spiritual Drink: For they eat and drank of the SPIRITUAL ROCK that followed them, and that Rock was Christ; But with many of them God was not well PLEASED, for they were overthrown in the Wilderness. Now these things were OUR EXAMPLES to the intent we should not Lust after EVIL THINGS as they also lusted. Neither be ye IDOLATERS, as were some of them; as its written, the People sat down to eat and drink, and rose up to PLAY. Neither let us COMMIT FORNICATION as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ as some of them also tempted, and were destroyed of Serpents. Neither Murmur ye as some of them MURMURED, and were destroyed of the Destroyer. Now all these things came upon them for ENSAMPLES; and they are written for our ADMONITION: — wherefore let HIM that thinketh be STANDETH, take heed lest he FALL. There is no Temptation taken you but such as is common to man: But God is faithful, who will not suffer you to be tempted above that ye are able; but will WITH THE TEMPTATION also make a way to ESCAPE, that ye may be ABLE TO BEAR IT; wherefore my dearly beloved, flee from Idolatry, &c. 1 Cor. 10.1, to 15.*

Reader, by what the holy Apostle here saith, it is plainly manifest, that the Fall and Destruction of these people, was their own Wickedness; for they all eat the same spiritual Meat, and Drank the same spiritual Drink, which spiritual Meat and Drink was Christ: so its plain that those that FELL; did eat of the same Meat and Drink, which those did eat of, who did not **FALL**.

FALL, the one was as the Earth which drinketh in the Rain, that cometh oft upon it, and bringeth forth Herbs meet for them by whom it is dressed, and receiveth blessing from God, as its written, *Heb. 6. 7.* the other is as the Ground, which is often rained upon ; and notwithstanding bringeth forth *Bryars and Thorns, and (therefore) is REJECTED, and is nigh unto cursing, whose end is to be burned*, as its written, *Verse 8.* It would be horrible Blasphemy to say, that it was God's will that these people who fell should be Fornicators and Idolaters, Murmurers, &c. that so God might damn them to all Eternity, and cast them into the Lake of Endless Misery. And it were also great Blasphemy to say, that Christ, who was the heavenly spiritual Meat and Drink, of whom they eat and drink, COULD NOT or WOULD NOT keep them from Falling, or to say that it was the Will of God the Father that he should not keep them from falling. For it was their own corrupt Self-will, which was the cause of their Destruction, in which they withstood the tender Mercies of the Lord God, and revolted and went a whoring from him : and this the holy Apostle well knew, and therefore said, *God was not WELL-PLEASSED with them, for they were overthrown, &c. Now (saith he) these things were our EXAMPLES to the intent that we should not Lust after evil things as they lusted : Neither be IDOLATERS, FORNICATORS, MURMURERS as they were neither tempt Christ as they did, who FELL in one day three and twenty thousand, as aforesaid. Now (saith the Apostle) all these things came upon them for Examples, and they are written for our ADMONISHION (or Warning) wherefore let him that THINKETH he standeth take heed lest he fall : he knew their standing depended upon God, in their diligent and full improvement of that Gift and Ability which he had given them. And that which was the CAUSE of their fall, was their Slothfulness, Negligence, WANT of holy Fear and true Watchfulness, departing from the holy Fear of the Living-God.* *Jude the Servant of Jesus Christ was truly sensible of these things, and therefore said unto the Saints, I will put you in remembrance (though you once knew this) how that the Lord having saved the people out of the*

the Land of Egypt, afterwards destroyed them that believed not; and the Angels which kept not their FIRST STATE but left their own HABITATION, he hath reserved in everlasting Chains under Darkness unto the Judgment of the great DAY.

Note Reader, The Jews whom God brought out of the Land of Egypt, at that time was in a state so near unto God, that they were not ONLY made partakers of an outward Deliverance, but in that day they were in a condition in which they might have had an Eternal or Everlasting Salvation to their immortal Souls; and those who had not that SALVATION, but perished Eternally: their Destruction was of themselves, as God said unto Israel; *O Israel thou destroyest thy self, but in me is thy help.*

The Angels which fell had a State of Rest and Peace with God; this was their first state which Jude here speaks of, but they kept not this First STATE and Habitation, but LEFT IT, yea, Lost it, through Presumption, Irreverence and Neglect of their Duty, whom God in his Righteous Judgments hath reserved in Everlasting CHAINS under Darkness, unto the Judgment of the great day, Jude 6. the keeping and preservation of Angels and Men from falling is in their Humble, Lowly, Constant depending upon God, in the diligent improvement of all that God hath given them for his Glory, and their Preservation, (Moreover) Even as Sodom and Gomorrah, and the Cities about them in like manner, giving themselves over to Fornication, and going after STRANGE FLESH, are set forth for Example, suffering the Vengeance of ETERNAL FIRE, &c. Jude 7. The holy Apostle Peter also sheweth, that God did not spare the Angels that SINNED, but cast them down to HELL, and delivered them into Chains of Darkness, to be reserved unto Judgment; neither did he spare the old World, nor Sodom nor Gomorrah, but by Fire and Water did he overthrow them, making them an Example unto those that after should LIVE UNGODLY, 2 Pet. 2. 4, 5, 6.

Note Reader, Here these holy Men shew, that God spared not the Angels which sinned, but cast them down to Hell. It would be horrible Blasphemy to say, that God ordained, willed

and

and purposed that they should sin against him; that so he might cast them down to Hell; this is not only Unscriptural and Unreasoable; but its wholly contrary to the nature of the holy glorious Lord God of Heaven and Earth, who is LOVE, as the Apostle faith, yea, *a pure Fountain of Divine Love, who made all things good, yea, VERY GOOD* Gen. 3. 1. in the beginning, who is of pure eyes, then to behold Iniquity, either in Men or Angels, with approbation thereof, delight therein, or love thereto: He said, *Be ye holy, for I the Lord your God am holy:* for he made all things good, and he CERTAINLY WILLED that ALL Angels and Men should be Good, Holy and Clean, according as he made Man and Angels in the beginning, but for want of DUE REVERENCE, DILIGENT WATCHFULNESS, AND A TRUE AND FULL IMPROVEMENT of all that God gave them for his own Glory and their own PRESERVATION; both Angels and Men have SINNED, and the holy pure God NOT DELIGHTING IN THEIR SIN, but on the contrary, being displeased at it, yea, grieved WITH IT; therefore doth God bring his Righteous Judgments upon the Angels who FELL, and upon Ungodly, Wicked, Impenitent Men and Women, who do not turn unto him by Unfeigned Repentance, while the day or time of their Visitation lasteth. As its written, *God is Angry with the Wicked every day, Psal. 7. 11. The Wicked shall be turned into Hell, and all the Nations that forget God, Psal. 9. 17. God tryeth the Righteous, but the Wicked and him that loveth VIOLENCE HIS SOUL HATETH:* Upon the Wicked he shall rain Snares, Fire and Brimstone, and an horrible Tempest — For the Righteous Lord loveth Righteousness; his countenance doth behold the Upright, Psalm 11. 5, 6, 7. He that justifieth the Wicked, and he that condemneth the Just, even they both are ABOMINATION to the Lord, Prov. 17. 15. To the Wicked God saith, *what hast thou to do to declare my Statutes? or that thou shouldest take my Covenant in thy Mouth, SEEING, THOU HATEST INSTRUCTION, AND CASTEST MY WORDS BEHIND THEE;* when thou sawest a THIEF, thou consentedst with him, and hast been partaker with the Adulterer; thou givest

thy Mouth to Evil, and thy Tongue frameth Deceit. Now consider this, ye that FORGET GOD, lest I TEAR YOU IN PIECES, &c. whoſo offereth Praiſes glorifieth me; and to him that ordereth HIS CONVERSATION ARIGHT will I ſhew the Salvation OF GOD. The holy, iuft, equal, merciful Lord God doth not WILLINGLY AFFLICT NOR GRIEVE the Children of men: Out of the Mouth of the moſt high proceedeth NOT EVIL and Good, as faith the holy Prophet, Lamen. 3. 33.38.

Reader, thus it doth clearly appear, that the Damnation of the Angels that fell, and the Damnation and Destructiōn of all Impenitent men and women IS OF THEMSELVES, and the Lord God is clear, who faith, As I live, I have no pleasure in the death of the Wicked, but that the wicked turn from his evil way, and live, Ezek. 33. 11. 18. 32.

The Apostle Paul ſaid unto the Galatians, who had erred from the Truth, O foolish Galatians, who hath bewitched you that you ſhould not obey the Truth? &c. — are ye ſo foolish having BEGUN IN THE SPIRIT, are ye now made perfect BY THE FLESH? — ye did run well: who did binder you that you ſhould not obey the Truth? This persuasion COMETH NOT of him that CALLETH you; a little Leaven leaventh a whole Lump, Gal. 3. 1. 3. Chap. 5. verſ. 7, 8, 9.

Reader, by theſe Scriptures it doth clearly and abundantly appear, that God did not predeſtinate or fore-ordain, that Angels or Men ſhould Sin againſt him, and ſo be damned: Oh nay, he loves and delights in Holineſs, but all Sin is abominable unto him; yea, Sin is of the Devil, as the holy Ghost or Spirit hath ſpoken by the Mouth of the holy Apostle John; And be-cause it is of the Devil, as it is ſignified by the holy Ghost through the holy Man, Righteouſneſs exalts a Nation; but Sin is a Reproach unto any People, Prov. 14. 34. And therefore the cry of the holy Ghost WAS AND IS unto the fallen Sons and Daughters of Adam, Cleanſe your Hands ye ſinners, and puriſe your Hearts ye double-minded, &c. James 4. 8. Let the Wicked forſake his way, and the unrighteouſ man his Thoughts: Let him turn unto the Lord, and he will have mercy on him, unto our God, and he will abundantly PARDON, Isa. 55. 7. God ſaid unto the

the Prophet, Son of man, when the Land finneth against us, by trespassing grievously, then will I stretch forth mine Hand upon it, and will break their Staff of Bread, &c.—and ye shall know that I have not done WITHOUT CAUSE all that I have done in it, saith the Lord God, Ezek. 14. 13, 23.

Note Reader, in as much as the JUST EQUAL Lord God of Heaven and Earth, will not bring a temporal Judgment upon a Nation or Person, untill they have given him JUST CAUSE by their great Sin, Rebellion and Impenitency; much les will HE Condemn, or Damn, or cast any Nation or Person into Hell, or endless Misery, untill they have given him Just Cause, by their Sins and hardened Impenitency; which Sin, Hardness and Impenitency, the Devil (not God) is the author of, and Sin and the Impenitency of all such who Perish, is according to the ordination, will & pleasure of the Devil, the old Deceiver & Destroyer: and so is ABSOLUTELY contrary to the will, decree and pleasure of the holy pure God, whose will is, that all men may know the Truth & be saved, as the holy Ghost saith by the Mouth of the holy Apostle Paul. Again, God saw the Wickedness of man was great in the Earth, and the VERY IMAGINATIONS of the THOUGHTS of his Heart was ONLY EVIL CONTINUALLY; and it REPENTED the Lord that he had made man on the Earth, and it GRIEVED him at his HEART, Gen. 6.5,6.

Note this Reader, here is a clear and undeniable proof, that God never did, NO, nor never will Ordain, Predestinate, Fore-appoint or WILL that any Man or Woman should be Evil, Sinful, Wicked; or that any Man or Woman should employ their Hearts and Minds at ANY TIME in that which is EVIL; much-les that the Imagination of the THOUGHTS of men and wemens Hearts should be ONLY EVIL CONTINUALLY. This Testimony of the holy Ghost or Spirit in *Moses*, gives a FATAL stroke upon those who do imagin and speak so WRONG of God, as to place it as the Decree, Fore-ordination and Appointment of God, that [Some] if not many men and women should, yea, must be Wicked upon MEER necessity; they must have NO help from God, to enable them to be Holy, Godly, &c. Neither are they able of themselves to be Holy, yet must (as is Un-godily

godlily imagined) be damned, cast into Hell for Sin, Unholiness, Ungodliness, &c. When they COULD by NO MEANS be Godly, Holy, &c: God having NOT willed that they should be so, and therefore would not give them Grace to enable them to be SO, yet dammeth them, and casteth them into Hell because they are not SO. Oh this is gross Darknes that may be felt! These Ungodly Opinions and Words RENDER God (who hath given Life and a Being unto all Mankind) MORE CRUEL and Unnatural unto Man and Woman (the Workmanship of his own holy Hands) than the most bruitish of his Creatures are unto their own young, yea, more cruel than they are one unto another: yea, the Lyon and the Bear in their kind do witness against these their ungodly Notions, Imaginations and Words. WELL may it be said of these vain and ungodly OPINIONISTS that they do not SPEAK RIGHT things of God, &c.

Oh the evil Effect that this abominable Doctrine hath had, and hath at this Day, it is greatly to be lamented! But glory to the Lord God, the pure Light of the Morning of his glorious Day hath chased away the Smoke of the Pit of Darknes from the Eyes of a Remnant, which hath thus greatly clouded and darkned the understandings of Mankind; and the Lord is daily blowing away this cursed Smoke more and more out of this cursed Pit streams out the cursed dark Breath of the old Dragon the Devil, who hath corrupted both Earth and Air with this his cursed Breath, who hath made the Nations like the raging Sea, which casts up Mire and Dirt, yea, like Beasts of Prey to Devour one another: But God is risen in his great strength who will shut the Pits Mouth, and will seal him down that he may deceive the Nations no more; to God be all glory, honour, dominion and praise for evermore, for he is worthy.

Moreover, the great God, *Hath shewed thee O man, what is GOOD; and what doth the Lord REQUIRE OF THEE, BUT TO DO JUSTLY, AND TO LOVE MERCY, AND TO WALK HUMBLY WITH THY GOD, Micah 6. 8.* Again, the great Lord God of Heaven and Earth laid unto the Children of Israel (that great People) *I have set before thee this day LIFE and*

AND GOOD, AND DEATH, AND EVIL, in that I command thee this Day, to love the Lord thy God, to WALK IN HIS WAYES, and keep his Commandments, &c. — I call Heaven and Earth to record this day against you, (saith the Lord) that I have SET before you Life and Death, Blessing and Curseing; therefore CHUSE LIFE, that both thou and thy Seed may live, that thou mayest love the Lord thy God, and that thou mayest obey his VOICE, and that thou mayest CLEAVE unto him, FOR HE IS THY LIFE AND THE LENGTH OF THY DAYES. But if thine HEART TURN AWAY, SO that thou wilt NOT HEAR, &c. — I denounce unto you this day, that ye shall SURELY PERISH, &c. Deut. 30. 14, 15, 16, 17, 18, 19, 20. Again, They have CORRUPTED THEMSELVES. — A Perverse and Crooked Generation of the Rock that BEGAT THEE; thou art UNMINDFULL, and hast FORGOTTEN GOD THAT FORMED THEE: Jesurun waxed fat, kicked—he forsook God who made him, and lightly esteemed the ROCK of his Salvation—the Lord saw it, and he abhorred them — and he said, I will hide my face from them; they have MOVED ME to jealousy, with that which is NOT GOOD — Fire is kindled in mine Anger, and it shall burn unto the LOWEST HELL, Chap. 32. 5, 15, 18, 19, 20, 22. The Lord God said concerning the Rebellious Jews, They have chosen their own wayes, and their SOUL delighteth in THEIR Abomination; I also will chuse their Delusions, and will bring their Fears upon them, BECAUSE, when I called none did answer; when I spake none did hear, but they did evil before mine eyes, and CHOSE that in which I delighted NOT, Isa. 66. 2, 4. 2 Thes. 2. 10, 11. The holy Prophet said, Justice and Judgment are the Habitations of thy Throne, &c. Psalm 89. 14.

Reader, by what is above written, it doth clearly and abundantly appear, that the duty of all mankind is to love God, to hearken unto him, to obey his Voice, to do justly, to be lovers of Mercy, and all true Christians must obey the Command of Christ, who saith, be merciful, &c. and must walk Humbly with the living God, who giveth Life and a Being unto all Mankind; by whose pure power they have their being continu'd upon Earth; & who of his free bounty gives them Food and Rayment, Health

and all necessary things which they do enjoy; and without love to God, doing Justly, loving Mercy, and walking Humbly with God, as aforesaid, Man and Woman cannot be accepted of God. The just equal Lord God, who requires this of all mankind, doth put all into a capacity so to do; And mens doing contrary unto this, proceeds not of or from God, but of and from the wicked one, the false Teacher, who led Adam and Eve to Sin against God. Therefore let none who do WICKEDLY, say, It is Gods Will that they should DO SO. For God who is Holy, who made man holy, just and good, his WILL is, that all should be holy, who said, *Be ye holy, I the Lord your God am holy.* He commands them to chuse the Good and refuse the Evil, and they have Power tender'd unto them [by him] so to DO; & it becomes their Sin who do not SO; such do not improve that which God hath afforded them to enable and lead them to chuse the good, and such are the idle unjust Servants, who hide their Lords Money in the Earth, as Christ said in his Parables, *Such in their EVIL SELF-WILL chuse the Evil, [THE SIN] the Wages of which is Death,* as saith the holy Apostle. Now for any person to say, that though God command, People to chuse the good, to chuse Life; yet he doth NOT WILL or Intend that they should obey this his command in chusing Life; this is horrible Blasphemy, or to say, that he knows they cannot chuse the good (by his help) they cannot chuse Life; this is also Blasphemy: For this would render the pure just, holy, equal Lord God a Mocke in this great and weighty concern: the God and Father of our Lord Jesus Christ hath said unto HIM, *Thy Throne O God is forever and ever; the Scepter of thy Kingdom is a righteous Scepter: thou lovest Righteousness and HATEST WICKEDNESS; therefore God, thy God hath anointed thee with the Oyl of gladness above thy fellows,* Psal. 45. 6, 7. Heb. 1. 8. Thus it plainly appears that God and Christ loves Righteousness and HATES all Sin and Wickedness. Therefore the Call of the Lord God WAS (AND IS) *Let the wicked forgoe his way, and the UNRIGHTEOUS MAN HIS THOUGHTS: let him turn unto the Lord, and he will have mercy on him, unto our God and he will abundantly pardon.* God said by the Mouth of the holy Apostle, *Draw near unto God,* and .

and he will draw near unto you : Cleanse your Hands ye sinners, purify your HEARTS ye DOUBLE-minded ; be afflicted and mourn, and WEEP : let your LAUGHTER be turned into MOURNING, and your JOY into HEAVINESS : humble your selves in the sight of the Lord, and he shall lift you up, James 4. 8, 9, 10. Again, Thou art NOT a God that hath pleasure in WICKEDNESS ; neither shall EVIL dwell with thee, Psal. 5. 4. But know that God hath set APART him that is GODLY for HIMSELF ; Psal. 4. 3. The Apostle Paul said unto the Saints, My Brethren be strong in the Lord, and in the power of his might ; put on the whole Armour of God, that ye may be ABLE to STAND against the wiles of the Devil : For WE wrestle NOT against Flesh and Blood, but against Principalities of the DARKNESS of this World, against spiritual Wickedness in high places. Wherefore take unto you the WHOLE Armour of God, that you may be able to withstand in the evil Day, and having DONE ALL, to stand ; stand therefore, having your Loins girt about with Truth, and having on the Breast-plate of Righteousness, and your Feet shod with the preparation of the Gospel of PEACE ; above all taking the SHIELD of Faith, wherewith you shall be able to quench ALL the fiery Darts of the wicked, &c. Praying always with all Prayer and Supplication [IN THE SPIRIT] and WATCH therunto with all perseverance, &c. Ephes. 5. 10, 11, 12, 13, 14, 15, 16, 17. Again, The NIGHT is far spent, the DAY is at hand : let us therefore cast off the WORKS of Darkness, and let us put on the ARMOUR of LIGHT. Let us walk honestly as in the day ; NOT in Rioting & Drunkenness, NOT in Chambering & Wantonness, NOT in Strife and Envy ; but put ye ON the Lord Jesus Christ, and make no provision for the Flesh to fulfill the LUST thereof, Rom. 13. 12, 13, 14. Again, the Author to the Hebrews saith, We ought to give more earnest HEED to the things which we have heard, lest at any time we should let them SLIP. In the Greek in the Margin it is rendered thus (or let them run out like leaking Vessels) Heb. 2. 1. Christ Jesus saith to the Believers, Take HEED to your selves, lest at ANY time your Hearts be over-charged with Surfeting and Drunkenness, and the CARES of THIS LIFE, Luke 21. 3. Again, The Apostle saith, WATCH ye, STAND FAST in the Faith ;

quit you like men, be strong, Ephel. 6. 10, to 18. Again, the Apostle laid unto the Saints, *To are all the Children of the Light, and the Children of the DAY: we are NOT of the NIGHT nor of Darkness.* Therefore let us not SLEEP as do others, but let us watch and be sober: For they which SLEEP sleep in the Night, and they that be drunken are drunken in the NIGHT. But let us who are of the Day be SOBER, putting on the Breast plate of Faith and LOVE, and for an Helmet the hope of Salvation, 1 Thel. 5. 5, 6, 7. Ephel. 5. 8. John 3. 36. Again, the Apostle Peter faith, *For this cause was the Gospel preached, also to them that are dead, that they might be J U D G E D according to men in the Flesh, but LIVE according to God IN the Spirit.* — *Be ye therefore sober, and watch unto Prayer,* 1 Pet. 4. 6, 7. Again, Christ said by John unto the Angel of the Church in Sardes, *I know thy works, that thou hast a Name that thou LIVEST & art DEAD. Be watchful, & strengthen the things which remain that are ready to die: For I have not found thy works perfect before God. Remember therefore how thou hast RECEIVED, and HEARD, and bold FAST and Repent: If therefore thou shalt NOT watch, I will come on thee as a Thief, and thou shalt NOT know what Hour I will come upon thee. Thou hast a few Names even in Sardes, which have not defiled their Garments, and they shall walk with me in White; for they are worthy,* Rev. 3. 1, 2, 3, 4.

Note Reader, Here is sweet, harmonious, wholsom & heavenly Counsel given by many faithfull Witnesses, to put on the whole Armour of God, and so to be strong in the Lord, and in the power of his might to put on the Shield of Faith, and the Armour of Light; and by this Power, Light and spiritual Armour to withstand all the wiles of the Devil (to quench all the fiery Darts of that Wicked one, who goes about like a roaring Lyon, ever seeking whom he may devour), to stand, having our Loyns girt about with Truth (that is indeed a blessed Girdle) having on the Breast-plate of Righteousnes, having our feet shod with the preparation of the Gospel of Peace; the WAR NOT being against flesh and blood, but against spiritual Wickednes, and against the Prince of Darkness, &c. praying always in the SPIRIT,

SPIRIT, and watching thereunto, with all perseverance not letting those things slip which we have heard and Received of God ; not to be like Leekey Vessels, which lets that run out, which is put into them ; not to be like the old, unsound Bottles which durst, &c. but to put on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof ; to keep out of surfeiting, and over-charging out Heats and Spirits with the cares of this Life ; not to sleep or slumber away our precious time, in the Evil thoughts, words and works, of the Night, which the Devil (not God) is the Author of, and hath P L E A-SURE IN : God's will is, that all men should know the Truth and be SAVED ; & so he is willing that they should all put on & keep on the Breastplate of faith & LOVE, & for an Helmet, the hope of Salvation. Here the Unfaithfull is called to Repentance, yea, the Back-sliders is called to Repentance, to do their first works, to be watchfull, to strengthen the things that remain, that are ready to dye, &c. Now they who do take this heavenly Counsel, they do the will of God, and in so doing they stand approved in his sight. The diligent Watchers, who have and do put on and keep on the whole Armour of God, as aforesaid, they do NOT FALL, but do grow in Grace and in the Knowledge of our Lord and Saviour Jesus Christ more and more ; of such the Psalmist speaketh, saying, *Blessed is the man that walketh not in the Way of the Ungodly : he shall be like a Tree that is planted by the Rivers of Water, &c.* but upon the Wicked, who repent not, who forsake not their Wickedness, God will rain Fire and Brimstone, and an horrible Tempest, as the holy Ghost hath said : and there is no Peace to the Wicked, saith my God ; but the Righteous hath said (in Truth) : thou Lord wilt ordain Peace for us : for thou also hast wrought all our works IN US. And the holy Apostle said, *We are Gods workmanship CREATED IN Christ Jesus unto GOOD WORKS, which God before ORDAINED that we should walk IN THEM,* Isa.26.12. Ephes.2.10. The Apostle Peter opened his Mouth and said, *Of a Truth, I perceive that God is NO Respecter of persons, but in every Nation he that feareth HIM and worketh Righteousness is ACCEPTED with HIM ; the Word that God sent unto the Children of Israel, preaching*

PEACE by Jesus Christ, he is Lord of ALL, &c. Acts 10.
34, 35.

Note Reader, He by whom all were and are Created, and he who according to the flesh DYED for all, who enlighteneth the EYES of the UNDERSTANDINGS of ALL (in some degree) whose will is, that all men may be saved; he is Lord of all, as saith the Apostle, he is no Respecter of Persons, but in every Nation ALL those who fear him & work Righteousness, they are accepted with HIM. Here God shews that he loves and delights in Righteousness, but HATES the contrary, and therefore he calls ALL Men to Repent EVERY WHERE, as saith the holy Apostle: God's condiditions of ELECTION and Salvation; is Faith in him, and unfeigned Repentance; and he doth freely tender, yea, GIVE the true and real CAUSE of Faith and Repentance unto all the Ungodly and Impenitent, to wit, Visitations by the Spirit & Word of Truth, which doth convince the World of sin, in which the Grace, Love or Favour of God is held forth to all mankind, in enlightening their Understandings, giving them thereby to know Good FROM Evil, by which he also MOVES upon the Soul to CHUSE the Good and REFLUSE the Evil, which spirit or word is of ABILITY to beget faith, & to work unfeigned Repentance; & doth IT in all, where the stubborn will of man doth not withstand the Day of Gods tender Visitation (given thereby), but IT IS possible man in his STUBBORN SELF-WILL may so long resist, that God will strive NO LONGER with him for his salvation; for he hath said, *My Spirit shall not always strive with man.* God said to the Wicked, with whom he had long striven, to gather them out of their wickedness UNTO himself, *WO unto them when I DEPART FROM THEM,* Hos. 9.12. *I HATED them for the WICKEDNESS of their doings,* saith God, V.15. *The Righteousness which is of Faith speaketh on this wise, say not in thy Heart, who shall ascend into Heaven, that is, to bring Christ down from above; or who shall descend into the Deep, that is, to bring up Christ again from the dead.* But WHAT saith it? — *The WORD is NIGH thee, even in thy MOUTH, and in thy HEART;* that is the Word of Faith which we preach, Rom. 10. 6, 7, 8. But I say, have they not heard? Yes verily, their Sound went into all the Earth,

Earth, and their Words to the ends of the World, but they have not all obeyed the Gospel. But to Israel be faith, All day long have I stretched forth my hands unto a Disobedient and Gain-saying People, Ver. 18, 16, 21. Deut. 30. 11, 12, 13, 14. Moreover God set Adam in a glorious state in Paradise, and he willed that he should obey him, as he commanded him: and he put him in a condition, that he might have continued in obedience unto him; so it was possible that he might have continued in obedience unto him, and so have stood, and it was NOT impossible that he should FALL, as the event hath proved; and his Fall is NOT to be charged or placed upon God, but upon himself, for want of a due and full improvement of all that God gave him, to keep him from falling. God is able to keep his Creatures, Man and Woman from falling: his Name, his pure holy Power is a strong Tower, and in it IS Everlasting Safety. Man and Womans being kept from falling, consists in their constant diligent dependence upon him who made them; he ONLY is able to keep them from falling, Jude 24. God is mercifull, slow to Anger, and abundant in compassion towards mankind, as he hath signified by the holy Ghost in his holy Prophets and Apostles; he is full of compassion and tender pity, he is not willing that any should perish, but that all should come to Repentance, 2 Pet. 3. 9. Christ Jesus hath commanded his Disciples to be mercifull, saying, Be ye mercifull, as your Father is merciful; he is KIND unto the UNTHANKFUL & to the EVIL; and he causeth his Light to shine upon the EVIL & upon the Good, and sendeth his Rain upon the Just and the UNJUST, Luke 36. 37. Mat. 5. 43. The Prophet David saith, The Lord is good to ALL, and his tender Mercies are over all his WORKS, &c. Psal. 145. ver. 8, 9. And he said to his Son Solomon, If thou seek him, he will be FOUND of thee; but if thou forsake him, he will cast thee off forever: take heed, &c. 1Chron. 28. 9, 10. Moreover the holy Ghost saith, Seek ye the Lord while he may be found: call upon him while he is near, Isa. 55. 6. Again, Hoe everyone that thirsteth, come ye to the Waters, and he that hath no Money; come ye, buy and eat, yea, come buy Wine and Milk without MONEY, and without Price; wherefore do you SPEND Money for that which is NOT Bread? and you

your Labour for that which saith NOT bearken diligently unto me, and eat that which is good, and let your Soul delight in self in Eatness. Encline your Ear and come unto me, HEAR and your Soul shall live, &c. Isa. 55.1,2,3. Moreover the Spirit and the Bride say come; and let him that heareth say come; and let him that is a thirst come; and whosoever WILL, let him take the Water of Life freely, Rev. 22.17, &c.

Note Reader, Here is a general & comortable Proclamation of the favour & good will of God to all people, every one hath a Time or Day of Visitation given unto them (by their mercifull Creator) to turn unto him from their sin, to eat that which is good; he saith, Whosoever WILL, let him come, and take of the Fountain of the Water of Life freely. So it plainly appeareth by this that God would have all people eat of his Bread, and drink of his Milk and Wine which he hath mingled, and if they do not eat and drink thereof, and so live to God by the vertue of the same, it is not because God fore-appointed that they shoul'd NOT do so, but it is because they have given up their Minds and Ears to the Whisperings and Lyes of that old Deceiver, which first led Man and Woman from God, and so he hath corrupted their Wills; so hath led them to love sin, and to chuse to abide in it all their Dayes; so the Selfish-corrupt-will which the Devil hath begotten in fallen Man, this WILL doth not chuse Christ nor the Cross, which his true Disciples bear, nor the Bread of Life, or Water of Life, nor Wine nor Milk, which they eat and drink of abundantly to their immortal Souls strength, joy and comfort, and the Glory of the Lord. So it is true which Christ said, Ye will not come to me that you may have Life. Moreover, he wept over the Inhabitants of Jerusalem, and said, I would have gathered thy Children as a Hen gathereth her Chickens under her Wings, but ye would NOT. Mark, He did NOT say, that they could not, but that they would not; and this his Testimony is true, Gods Spirit which convinceth the World of sin, MOVETH upon the hearts of sinners, to purifie their Wills, that so they may chuse the good, and refuse the evil, and his Spirit doth EFFECT this in all that do not withstand his tender Visitation therein (and thereby) till the day of their Visitation be over,

or ended, when God moveth by his Spirit upon the Soul of man in Transgression, to lead him out of his Transgression: he requireth a **YIELDING** on the Creatures part, according to the daying of the holy Ghost through the holy Apostle, who said, *As ye have yielded your Members Servants to Uncleaness and to Iniquity, even so now yield your Members Servants unto Righteousness, unto Holiness, Rom. 6. 19.*

Note Reader, the merciful God hath made the Creature able so to yield, and therefore he doth not require Impossibilities of him, who requireth him SO to yield; and if man prove so hard and desperate as not to yield, to serve God as aforesaid, this his **Hardy boldnes, and Self-willfulness, and desperate Illugodliness** is the cause of his Ruin and Destruction: and so man destroyeth himself, as God hath said, *O Israel thou destroyest thy self, but in me is thy help.*

Note Reader, the fallen corrupt will of man, cannot chuse the good and refuse the evil; but the Spirit of Truth doth visit man in this estate to **PURIFIE** his **WILL**, and so to enable and lead him to chuse the Good and refuse the Evil: But Man in this fallen, corrupt, ungodly bold **WILL** may; yea, many do with-stand the tender Visitation of God's Spirit, yea, grieve and vex it, and do despight unto it, and so cause God to be their Enemy, and to fight against them; as saith the Prophet, *God complained and said, Israel would have none of me.* He did not say, I would have none of them, but he sent his Prophets to turn them unto him, and they evil-intreated them, yea, slew them, for which his Wrath was kindled against them, who commanded them, saying, *Touch not mine anointed, do my Prophets no harm.* And he said, *WO unto the rebellious Children, who rule **Colnesel** but not of me, that COVER with a Covering, but NOT of my Spirit, that they may add Sin unto Sin, Isa. 30. 1.* And he said concerning such rebellious Ones, *They have set at naught all my Counsel, and would have none of my Reproof, &c.* Such Rebels as these said unto God, *Depart from us, we desire not the Knowledge of thy ways.* Such did not take the Counsel of the holy Ghost; which saith, *Seek the Lord while he MAY be found; call upon him while he is NEAR, Isa. 55. 6.*

So as the Apostle Peter said, God is NO Respeller of Persons; but in every Nation he that fears God and works Righteousness is accepted of him. God doth NOT Partially or IN dis-respect to SOME Persons, foreordain that they shall be wicked, and so to be damned and cast into the Lake of everlasting Misery; NO, that is contrary to his tender love, who gave his only begotten Son for the Redemption of the World, which lieth in Wickedness. We have all sinned, as saith the Apostle; and God hath Mercy upon all, as HE saith, and wills that all may be saved: He sent his Son to seek and save that which was lost, and to bring back again to himself that which hath been driven away; God saith concerning him, Behold my Servant whom I uphold, mine Elect in whom my Soul delighteth; I have put my Spirit upon him; he shall bring forth Judgment to the Gentiles: A BRUISED Reed shall be NOT break, the smoking Flax shall be not QUENCH: he shall bring forth Judgment unto Truth: he shall not fail, &c. And the Isles shall wait for his Law, Isa. 42. 1, 3, 4. Matth. 12. 18. 20.

Objection, It's written, that without Faith it is impossible to please God, and that the Just shall live by Faith: But it's also written that all men have not Faith; therefore those who have not Faith, (or never have) or NEVER had Faith, God did ordain to be damned before they were Born.

Answ. This is a great Mistake ; for God who cannot LYE, saith, *Look unto me, and BE YE SAVED ALL the ends of the Earth.* Isa. 43. 22. Gods Will is that all men might be saved, 1 Tim. 2. 4. Again, *As I live saith the Lord God, I have no pleasure in the death of the Wicked, but that the wicked turn from his way and live,* &c. Ezek. 33. 11. and 18. 31, 32, 33. The Grace of God which bringeth Salvation hath appeared unto all men ; the Spirit of Truth, which doth lead the Saints into all Truth ; the same doth Convince the World of Sin. By this Visitation and CONVICTION they are brought into a condition that they may believe that which convinceth them of sin, & leaves them without Excuse, justly to be punished for their Sin IN the SAME, is the true and effectual means, cause and ground of

Faith freely tendered to them, that thereby they might be led out of the Sin of Unbelief by the Lord God; yea, it is his free gift unto them, given to beget and work Faith in them: and if they STILL continue in Unbelief, this gift will condemn them, and God justly will punish them for their Rebellion, Hard-heartedness, Unbelief, &c. and it convinceth them of Righteousness, (in some degree) that thereby they might be led to do that which is just and righteous in the sight of God, who is righteous (& in the sight of men.) 'For the wrath of God is revealed from Heaven against ALL Ungodliness and Unrighteousness of men, &c. — Because that which may be known of God IS manifest IN them; for God hath SHEWED it unto them. For the Invisible things OF HIM from the Creation of the World are clearly seen, being understood by the things that are made, even his Eternal Power and GODHEAD; so that they are WITHOUT EXCUSE, Rom. 1.18,19,20. Mark, the WRATH of God is against all Ungodliness and Unrighteousness of men, for one and the same cause, namely, because that which may be known of God is manifest IN THEM: here the holy, just, merciful God shews that he is not PARTIAL.

Reader, it is certain that the Spirit of Truth which doth Convince the World of Sin, and leaves those [without Excuse] (justly to be punished) who do not believe, Repent and Forsake their Sins, and turn to God; the same IS sufficient to GIVE Faith unto ALL men and Women: But God said, *Israel would have none of ME.* And Christ said to the Jews, 'Ye will NOT come to ME that ye might have Life. And Christ in pity and tender compassion WEPT over the Inhabitants of Jerusalem, and said, 'I would have gathered thy Children together, as a Hen gathereth her Chickens under her Wings, but ye would NOT. [He did NOT say, Ye could not] for he KNEW that it was possible that they might have come unto him, (while the day of their Visitation lasted) but after that time was ended, they could not; he said, 'O that thou hadst known (or experienced and enjoyed) in this thy day the things which belong to thy Peace; but now they are hid from thine Eyes: Now your House is left unto you Desolate. Now those that would not, and will not have

have God, nor Christ, nor the Spirit of Grace and Truth, which God hath given to lead out of the Sin of Unbelief, &c. these WILL NOT have Faith: For they in their stubborn corrupt Self-will refuse God and Christ the Author of it, and the holy Spirit, which is given to lead into the true Faith, which purifieth the Heart, the Mystery of which is held in a pure Conscience, as saith the holy Apostle. Those who are so hardened by the Devil (that great hardener of Hearts) that they will not have God, nor Christ, nor the Spirit of Grace and Truth, nor Faith: this their refusing of God and Christ, the Spirit, Faith, &c. is NOT according to the WILL and mind of God, nor Christ, nor the Spirit of Truth; but according to the cursed Will and Mind of the old Deceiver (who led *Adam* and *Eve* to Sin against God (and against their own Souls) and according to their own cursed will and mind which he the old Deceiver and Destroyer hath begotten in them against God, Christ, the Spirit of Truth, &c. And such hardened ONES Perish, whose Destruction is of themselves, and the Lord God and Christ and the Spirit of Truth is clear, which hath Convinced them of their Sin, and Reproved them for the same (in secret) and hath waited, and long striven to lead them out of the same into Faith, INTO love and pure obedience to the pure holy God, and Jesus Christ whom he hath sent.

Christ pronounced Wo against the *Scribes* and *Pharisees*, *Hypocrites*, for OMITTING Faith; See *Math. 23. 23.*

Note Reader, here he pronounceth Wo against them, because they had not Faith, or were not in the true Faith; here the just God shews that he did not with-hold the true and real means, and cause of Faith from them; but they in their corrupt wicked WILL did resist the working of the same, till God ceased to strive with them (for their Salvation:) So their being without Faith, and perishing for want of it, was of themselves, and the Lord God, and Christ, and the Spirit of Truth was and is clear of them and all such.

It would be blasphemous to say, that it was God's will that they should have no Faith, (though he cryed Wo against them, because they omitted it, and condemned them for not being found in

in it.) But it is no very strange thing that all men have not Faith, seeing many in former Ages, and divers in this have made SHIP-WRACK of the true Faith which they ONCE HAD. The Apostle *Paul* charged *Timothy* to Hold FAITH and a GOOD CONSCIENCE, which some having put AWAY, concerning Faith have made Shipwreck, 1 Tim. 1.18, 9. Moreover *Paul* said to *Timothy*, The Spirit speaks expressly, that in the latter Times some shall depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils, speaking Lyes in Hypocrisie, having their Conscience seared with a hot iron; forbidding to Marry, and commanding to abstain from Meats, &c. 1 Tim. 4.1,2,3. Moreover *Paul* told *Timothy* that *Hymaneus* and *Philetus* had erred, &c. who had overthrown the Faith of some, see 1 Tim. 2.18. Again, *Paul* said to *Timothy*, Hold fast the form of sound Words, which thou hast heard of me in FAITH and Love—this thou knowest, that all they which are in Asia be turned away from me, 2 Tim. 1.13.15. Again, O *Timothy*, keep that which is committed to thy TRUST, avoiding profane and vain Bablings, and oppositions of Science (falsly so called) which some professing have erred concerning the Faith, 1 Tim. 6. 20, 21.

Reader, thus it doth plainly appear, that those who once had the true Faith did depart from it, and fell into Apostacy, and so made Shipwreck of that Faith which the Spirit of Truth had begotten in them, and such became as Trees twice Dead plucked up by the Roots, &c. and as wandring Stars, (or wandring restles Spirits) for whom is reserved the mist of Darkness for ever, as its written in the holy Scriptures, the Hearts and Consciences of such were grown very hard, benummed and greatly insensible, even answering in a Spiritual sense that saying, *viz.* Having their Consciences seared with a hot Iron, such are forward and bold to commit Sin with pleasure and greediness, and to make a mock at true Tenderness, holy Fear and true Watchfulness, and at the godly Sorrow, and unfeigned Repentance of those whose Hearts God hath broken by his Righteous Judgments, through the effectual operation of the Word of FAITH, which is to be known nigh in the Heart and in the Mouth, which Word is as a

Hammer to break the hard Heart, and as an Ax or Sword to cut down the Lust and Wickednes thereof, and as a Fire to burn up the same, and as a strong Wind to drive away the Ashes thereof. Wo, wo to the Ranters and Atheists, who have sold themselves to work Wickednes with greedines, who make a Mock at God & at his Works in Judgment and in Mercy unto the Children of men, who sport themselves in their Devilish prophane Conversations; wo to them, it had been better for them that they had not been Born: And wo to all Apostates who are departed from the true Faith, which they once had, who have sinned out the Day of Gods tender Visitation to them, who are the Trees twice dead, pluckt up by the Roots, whose end is to be burned; it had been better for them that they had not had Faith, then after they had it, to depart from it. Therefore let all People, who have not sinned out the day of God's tender Visitation, HEAR and Fear the mighty God, who is a consuming Fire unto the Wicked, as its written; and let all such bow their Hearts and Minds unto God's searching Spirit and Word nigh in their Hearts; and that will work true Faith, and encrease the same, and will preserve them from making Shipwreck of Faith; and it will beget a good tender Conscience, and it will continue and uphold the same in all those who continue to HEAR and Fear the living God, who as the Apostle saith, *Is the Saviour of all men; but especially of those that believe,* 1 Tim. 4. 10. His Sun shines upon the Evil and the Good, and hi. Rain falls upon the Just and the Unjust; he is good unto the Unthankful and to the Evil, as is shewed before: So God sends and gives his Mercies unto the Wicked and Rebellious (in some degree) not only in things Temporal, but also in things Spiritual (as is largely shewed in this Book) so that in the day of Gods Visitation unto them, he is a Saviour unto them, and saves and preserves them from Destruction: and he doth suffer long to lead the Wicked to Repentance, who saith, *As I live, I have no pleasure in the Death (or Damnation or Destruction) of the Wicked, but that the Wicked should turn and live.* But when they will not turn unto him in the day of his Long-suffering and tender Visitation, he casts them out of his favour forever; as Christ hath said unto the Goats

Goats set on the Left Hand, Go ye cursed into everlasting Fire, prepared for the Devil & his Angels. The Counsel of the holy Ghost is, Seek ye the Lord while he MAY be found; call upon him while he is NEAR, Isa. 55. 6. Again, They hated Knowledge, and did NOT CHUSE the fear of the Lord; they would NONE of my Counsel; they despis'd all my Reprof: therefore shall they eat of the fruit of their own wayes, and be filled with their own Devices; For the turning AWAY of the Simple shall SLAY them, and the Prophesying of Fools shall DESTROY them. But whoso hearkeneth unto ME shall dwell SAFELY, and shall be QUIET from FEAR of Evil, Prov. 1. 29, 30, 31, 32, 33.

In Romans the first Chapter, the Apostle Paul speaks largely concerning some, who, When they knew God, they did NOT glorifie him AS God, neither were THANKFUL; but became vain in their Imaginations, and their foolish Hearts were darkened: they changed the Glory of the Incorruplic God into an IMAGE made like to corruptible Man, and to Birds, and Fore-footed Beasts, and Creeping things; wherefore God gave them up to Uncleanness, — Who changed the Truth of God into a Lye (or rather for a Lye) and worshipped and served the Creature, more than the Creator, who is blessed forever, Amen. And they became HATERS of God, and even as they did not like to retain God in their knowledge, God gave them up to a Reprobate mind, &c. Such become like the deaf Adder that stopeth his Ear, which will not hearken to the Voice of Charmers, Charming never so wisely, see Psalm 58. 4, 5. The Apostle Paul saith, Tribulation and Anguish upon every Soul of man that doth Evil, of the Jew first, and also of the Gentile; for there is NO respect of PERSONS with God, Rom. 2. 9, 11. but Glory, Honour and Peace to every man that WORKETH Good, to the Jew first, and also to the Gentile, ver. 10. Christ said concerning the Wicked This Peoples Heart is waxed gross, and their Ears are dull of hearing, and their Eyes THEY have closed, &c.

Note Reader, by what is above written, it doth plainly appear, that there is a time when man may seek after God and find him, and have eternal Salvation given by him; yea, there is a time when HE is near, and then he being call'd upon will hear and answer: But if man IN his SELF-WILL, carelessness and negligence REFUSE this seasonable time, then he may seek, and

and NOT find, call, and NOT be answered. Therefore blessed are all they who prize and imbrace the time and day of Gods tender Visitation, who said, TO day, if ye will hear my Voice, HARDEN NOT your Hearts, &c. Again, They that hated Knowledge, who did NOT CHUSE his fear; these did harden their Hearts, contrary to the will and mind of God: they set at naught ALL his Counsel, and would have NONE of his Reproof, Therefore, saith God, they shall eat the Fruit of their own wayes, &c. For the turning away of the Simple shall slay or destroy them, &c. But, saith God, whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil. O blessed & happy are all they who INCLINE their Ears, & diligently hearken unto his Voice, and obey the same; with such he will make an everlasting Covenant, and will give unto them the sure Mercies of David: he will give them unfeigned Repentance, as he gave unto him, and forgiveness of their Sins, as he did unto him, yea, he will remove their Sins as far from them, as the East is from the West, *Psal. 103. 12. Isa. 55. 3.*

Object. *Its written, some are sensual, not having the Spirit, and they who have not the Spirit cannot have Faith; for faith is the fruit of the Spirit, and those who have not the Spirit, they have not faith, and those who have not faith cannot be saved: Therefore all such God did ordain or fore-appoint to be damned before they were Born.*

Answe. I have before largely and clearly proved, that Gods will is, that all men might be saved; he calls to all the ends of the Earth to look unto him, saying, *Look unto me and be ye saved.* He giveth all a Day and Time of Visitation, wherein they may all seek him and find him, call upon him, and be heard and answered by him, and receive in his tender Mercy everlasting Salvation.

It is true that the holy Man of God hath said, that some of Old did (& I say many, now do) separate themselves, Sensual, not having the Spirit; but this doth NOT at all prove, that such never had the Spirit, (in any measure) but the Scriptures of Truth do clearly prove the contrary: For the Lord gave his Spirit unto Saul, but because of his Disobedience and Rebellion against the

Lord

And when he was anointing Saul, the Spirit of the Lord departed from Saul, and came upon David.

Lord, the Spirit of the Lord departed from *Saul*, and an evil Spirit troubled him, &c. see 1 Chron. 16. 14. And *Saul* said, *The Lord is departed from me*, Chap. 28. 15. When *David* had sinned against God in the case of *Uriah*, he greatly lamented and unfeignedly Repented of his Sin, and prayed unto the Lord, saying, *Cast me not away from thy presence, and take NOT thy holy Spirit from me*, Psalm 51. 11. Read the *Psalm* through.

Christ said concerning the unfaithful Servant, *Take therefore the Talent from HIM, and give it to him that hath ten Talents: for to every one that hath, shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that he HATH*, Matth. 25. 28, 29. Chap. 13. 12. Mark 4. 25.

Note Reader, here it plainly appeareth *Saul* had the Spirit of God, and it departed from him, because of his Disobedience and Rebellion against God: God did not will or fore-appoint that *Saul* should rebell against him; for after his Rebellion, the Word of the Lord came unto the Prophet *Samuel*, saying, *It repenteth ME that I have set up Saul to be King, for he is turned BACK from following me, and hath not performed my Commandments*; see 1 Chron. 15. 10, 11. *David* who succeeded *Saul* in the Kingdom, did see that God took his Spirit away from him because of his Disobedience and Rebellion, and therefore when *David* had committed that great Sin against God in the case of *Uriah* and his Wife, dread, terrors and fear seised upon him, he was afraid that God would take his Spirit from him, as he did from *Saul*; but in the BOWEDNESS of his Heart he fell under the righteous Judgments of the Lord, and cried unto him, saying, *Create in ME a new Heart, O God, and renew IN ME a right Spirit: Wash me, and I shall be whiter than Snow; cast me not away from thy presence; take NOT thy holy Spirit from ME*. He unfeignedly Repented, God heard his Petition, pardoned his Iniquity, and received him graciously: He laid, *Make me to hear Joy and Gladness, that the Bones which thou hast broken may rejoice: Restore to me the joy of thy Salvation, and uphold me with thy free Spirit, &c.*

Christ sheweth in the Parable of the sloathful or unprofitable Servant (who hid his Lords Money in the Earth, who doth not im-

prove that little which God doth give him) that he shall never be made a Steward of much, nor enjoy much, but that shall be taken from him which he hath, and he shall be cast into utter Darkness, where there is Weeping and Wailing, and Gnashing of Teeth. Therefore blessed are all they who despise NOT the day of small things, who despise not the smallest, the lowest, or least appearance or manif. station of God, but do thankfully receive and improve the same, in obeying and following God, according to the understanding, strength and ability which God hath given them ; such shall grow in Righteousnes and Holiness as the Willows by the Water Courses, as the Trees by the Rivers of Water, which bring forth their Fruit in due season : But as for the Wicked, who despise the day of small things, who improve not that little that God hath given them, *There is no Peace to them*, saith the Lord God, *they shall be like the Chaff which the Wind driveth to and fro*. God is a Spirit, as Christ saith ; *His presence filleth Heaven and Earth*, as its written, he is Omnipresent, or present in all places.

Note Reader, besides what I have shewed before, how God taketh his Spirit from the Rebellious ; I further say, it may be properly said, that man hath not the Spirit when he believeth not therein, neither obeyeth it, &c. and so is not governed by it, and therefore no real Possessor of it, NOT being in UNION with it in this latter sense he enjoyeth it not, he hath not Rest & Peace in it, because he believeth not nor obeyeth it ; yet this Spirit of Truth enlightneth his Soul in some degree, by which he is Convinced of his Sin, and reproved for it in secret THEREBY, and in this sense of God's Omnipresence, David said unto God, *Whither shall I go from thy Spirit, or whither shall I flee from thy presence ? If I ascend up into Heaven, thou art there ; if I make my bed in Hell, behold thou art there, &c.* Psalm 139. 7, 8. The Apostle John writeth thus, viz. *Whoever transgresseth and abideth not in the Doctrine of Christ, hath not God ; he that abideth in the Doctrine of Christ, he hath both the Father and the Son* ; see 2 John 1. 9. Here John sheweth, that those who do Transgress Christ's Doctrine, have not God (who is a Spirit) ruling over them, governing them : but those who do obey Christ's

Christ's Doctrine are governed by the Lord God ; and such have both the Father and the Son, as the Apostle saith.

Object. *Many shall seek to enter the Kingdom of God, and shall not be able, therefore (those who seek and are not able to enter the Kingdom) were ordained by the Lord God to be damned before they were Born, and cast into Hell.*

Ans^w. This is a gross mistake : One said unto Christ, *Lord are there few that be saved?* and he said unto them, *Strive to enter in at the strait Gate; for many, I say unto you, will seek to enter in, and shall not be able.* When once the Master of the House is risen up, and hath shut to the Door, and ye begin to stand without and to knock at the Door, saying, *Lord, Lord, open unto us, and be shall answer, and say unto you, I know you not, &c.* Then shall ye begin to say, *We have eaten and drunken in thy presence, and thou hast taught in our Streets;* but he shall say, *I tell you, I know you not, &c.* Depart from me all ye workers of Iniquity, Luke 13. 23, 24, 25, 26, 27.

Note Reader, Christ did NOT tell him, who asked, if few were SAVED, that many (no, nor that any) were ordained to be damned before they were Born, nor yet that few were saved, but exhorted in general, saying, *Strive to enter in at the strait Gate, &c.* This he knew they might do, before the Door was shut against them : But when once the Master of the House was risen up and hath shut the Door against them, then those that would enter with their Sins, their Night-Garments, their voluntary Humility, or vain feigned shews of Humility and their Will-worship, their Self-righteousness, which is as filthy Rags and as menstrual Cloth, and their polluted long Prayers in Hypocrisy, and their MEER Fleshy Eating and Drinking, and Carnal Washings, boasting and glorying in the Flesh, in opposition to and hatred against the Spirit of God and Christ, yea, in Derision and Mockage at the same ; these could not enter in at the strait Gate, but must be cast out into the Lake of Endless misery, where there is Weeping, and Wailing, and Gnashing of Teeth : Remember this, all you who call upon God and Christ with your

your Mouthes and Lips, but your Hearts are far from him, following the Lust of the Flesh, and the Lust of the Eye, and the Pride of Life, who spend away your precious time in Pride, Covetousness, Envy, Wrath, Strife, Drunkennels, Gluttony, Whoredoms, Oaths and Cursing, ungodly Laughter, vain-Talking and idle Jesting, Sports, ungodly Plays and Games, Revellings and Dancings, Whisperings and Back-biteings, Lying and Slandring, evil Imaginations and Thoughts, and abominable Idolatries ; The BARE Name of *Christian* will not profit you any thing, while you are out of the true *Christian* Faith and Obedience, in Rebellion against Christ : O that you would consider your latter end ! O that you would seek after God ! O that you would unfeignedly seek Repentance ; there is Mercy with God that he may be feared, and sought after BY YOU, while the Day of your Visitation lasteth, before the Door of Mercy be FOREVER shut against you : but if you will STILL go on in your Wickedness, you will in a very little TIME grow RIPE for Vengeance, and the Lord will CERTAINLY be

For as many as are led by the Spirit of God, they are the Sons of God, the Spirit is self beareth witness with our Spirits, that we are the Children of God, Rom. 8. 14, 16.

whatsoever a man soweth that shall be also reap ; he that soweth to the Flesh shall of the Flesh reap Corruption ; but he that soweth to the Spirit, shall of the Spirit reap Life everlasting. If you live after the Flesh, you shall DYE ; but if you through the Spirit mortifie the Deeds of the Body, then shall you L'VE. His Servants you are to whom you yield your selves Servants to OBEY, whether it be of SIN unto Death, or of OBEDIENCE unto Righteousness, Gal. 6. 7, 8. Rom. 6. 16. and 8. 13. Moreover, mortifie your Members, which are upon the Earth, Fornication, Uncleanness, inordinate Affection, evil Concupiscence and Covetousness, which is Idolatry ;

Idolatry, for which THINGS SAKE the Wrath of God cometh on the Children of Disobedience, in the which ye also walked SOME TIME, when ye lived IN them: but now ye also put off ALL these, Anger, Wrath, MALICE, BLASPHEMY, filthy Communication out of your Mouth; Lye NOT one to another, &c. Put on CHARITY, which is the bond of PERFECTNESS; and let the PEACE of God rule in your Hearis, to the which YOU are also called in one Body; and be ye thankful, &c. Col. 3. 5, 6, 7, 8, 9, 14, 15. Read the Chapter through. Again, 'Be ye therefore Followers of God as dear Children, and walk in Love, as Christ also hath loved us, and hath given himself for us an Offering and Sacrifice to God, for a sweet smelling savour: but Fornication and ALL Uncleanness, or Covetousness, let it NOT ONCE be named among ye, &c. neither Filthiness nor foolish TALKING, nor JESTING, which are not convenient, but rather giving of Thanks. For this you KNOW, THAT NO Whoremonger, NOR Unclean Persons, NOR Covetous man which is an Idolater, hath ANY Inheritance IN the Kingdom of Christ and of God. Let no Man deceive you with VAIN Words; for because of these things cometh the Wrath of God upon the Children of Disobedience; be NOT ye therefore partakers with them: for ye were SOMETIMES DARKNESS, but NOW ARE YE LIGHT IN THE LORD; walk as CHILDREN of the LIGHT (for the FRUIT of the Spirit IS IN ALL GOODNESS, and Righteousnes, and Truth) and have NO fellowship with the unfruitful WORKS of Darkness, BUT rather reprove them: For it is a SHAME even to SPEAK of those things which are done of them IN SECRET; but ALL things that are reproved, are made manifest BY the LIGHT; for WHATSOEVER DOETH make manifest IS LIGHT. Wherefore he saith, AWAKE thou that SLEEPEST, and arise from the DEAD, and Christ shall give thee LIGHT, Ephes. 5. to the 14. Read the Chapter through. Moreover, the Authors to the Hebrews faith by the holy Ghost or Spirit, 'Follow Peace with all men, and Holines, without which no man shall see the Lord, looking diligently lest any man fail of the Grace

of God, or **FALL** from **IT**. (*As in the Margin before*) ‘**Leſt any Root of bitterness ſpringing up trouble you, and THERE- BY many be defiled; leſt there be any Fornicator, or PRO- PHANE Person as *Eſau*, WHO for one morſel of Meat ſold his Birth-right,** *Heb. 12. 14, 5, 16.*

Note Reader, this is **WORTHY** of thy observation, that *Eſau* **SOLD** his Birth-right; and the following words of the Apostle are these (viz.) *To know (faith he) that afterward, WHEN he would have inherited the BLESSING, he was RE-JECTED*, &c. ver. 17.

Note, here the holy Ghost renders *Eſau* a Prophane Person, and rendereth the **SELLING** and despising of his Birth-right as a proof of his Prophaneness, for which he was rejected of God, and could not inherit the Blessing, though he Afterwards fought it, &c. The holy Ghost or Spirit ſaid by *Moses*, *Thou Eſau de-ſpised his Birth-right*, *Gen. 25. 34.* God did not fore-appoint *Eſau* to be a prophane or wicked man; he did not fore-appoint him to ſerve and obey the Devil, the Original and first cause of all Prophaneness and Wickedness. It is written, that *Abrahah* **SOLD HIMSELF** to work Wickedness in the ſight of the Lord, *1 Kings 21. 25, 20.* So Wickedness and Prophaneness alwayes proceeded from the Devil, and **CORRUPT SELF**; but all Purity and Holiness proceeds from God, who is everlaſtingly Holy: his command unto all People is, *Be ye Holy, for I the Lord your God am Holy: Without Holineſſ no man ſhall ſee the Lord*, as faith the holy Ghost; and also faith, *Holineſſ becomes the Lord's Houſe forever.* God **DID NOT SELL** *Eſau* to work Wickedness, but he ſold himſelf, or gave up himſelf to the Original of wickedness, the Devil; for after he was corrupted by him who is the Original of all Prophaneness and Wickedness, he despised his Birth-right, and ſold it for a Mels of Pottage, and after he had done this God rejected him; but before this, he had a day or time of Visitation, in which he might have entered into Rest and Peace with God. In the Prophecy of *Obediah* there is much ſaid concerning *Eſau* and his Houſe, Family or Off-ſpring, the *Edomites*, (as I have ſhewed before in this Book) God laid to *Eſau* IN HIS Generation, *The Pride of thine Hear- bards*

bath deceived thee: how are the things of Esau searched out! how are his bidden things sought up! &c. For the Violence against thy Brother Jacob shame shall cover thee, and thou shalt be cut off forever: Thou shouldest NOT have rejoiced over the Children of Judah in the day of their Destruction, NEITHER shouldest thou have spoken proudly in the day of Distress: thou shouldest NOT have entered into the Gate of my People in the day of their Calamity, &c. NOR have laid hand on their SUBSTANCE in the day of their Calamity, NEITHER shouldest thou have STOOD in the cross way, to CUT OFF those of him that did escape; NEITHER shouldest thou have delivered up those of his, that did remain in the day of Distress: AS thou hast done, it shall be done unto thee; thy REWARD shall turn upon thy own Head &c. And the House of Jacob shall be a Fire, and the House of Joseph a Flame, and the House of Esau for Stubble, &c. Obed. 3.6,10,12,13,14,15,18. This Prophecy of Obediah is but one Chapter, read it through.

Note Reader, here God plainly tells *Esau* in his Seed and Generation, of the many acts of Pride and Cruelty which he did, which he should not have done, and because he did them, God was angry with him, and therefore rejected him, and cut him off, and returned a reward upon him according to his evil works: So *Esau's* ruin, misery and destruction was of himself, the effect and reward of his own rebellious evil Works, which the Devil (not God) was the Original and cause of, and God was and is just in his righteous Judgments that he brought upon him, and which he brings upon all such.

Moreover concerning striving to enter into the Kingdom, &c. *Paul* in the holy Ghost saith, *And if a man also strive for mastery, yet ye be not crowned (or gaineth not Victory) except he strive lawfully,* 2 Tim. 2.5. Now all who strive lawfully to enter the Kingdom of God, they must strive ONLY in the divine heavenly Spirit, or Word of God, whereby every one that cometh into the World are enlightened (in some measure or degree) to know Good from Evil, according to *John* 1.9, 8, 12. & 12. 46. *Psalms* 27. 1. 2. *Sam.* 22. 29. *Isa.* 60. 20. *Luke* 2. 32. *Acts* 13. 47. *John* 3. 19, 20. *Ephes.* 5. 8, 13. 2 *Cor.* 4. 6, 7. *Ephes.* 1. 18. Christ faith, *God is a Spirit, and they who Worship him, must Worship him in* the

the Spirit and in the Truth; for such the Father seeketh to Warship him, &c. John 4. 23, 24. God is Light, and in him is no Darkness at all: If we say, we have fellowship with him, and walk in Darkness, we Lie and do not the Truth; but if we walk in the Light, as he is in the Light, we have fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all Sin, 1 John 1. 5, 6, 7. Christ saith, I am the Light of the World, he that followeth me shall not walk in Darkness, but he shall have the Light of Life, John 8. 12. The Apostle Peter by the holy Ghost gave a true Relation of the Voice which he & others heard from the excellent Glory, concerning Christ Jesus, saying, This is my beloved Son in whom I am well pleased, &c. After he had given this true Relation, he further said, We have also a more

Note, here the Darkness is within, in the Heart of man in the Fall, and the Light shines to expell the Darkness within, & the Day is to dawn, and the Day-star is to arise in the darkened fallen mans Heart.

and without him was not any thing made, that was made: in him was Life, and the Life was the Light of men, and the Light shineth in Darkness, and the Darkness comprehended it not.

Take notice Reader, God is Light, God is a Spirit; Christ is the Light of the World, as he saith, yea, the true Light that lighteth everyone that cometh into the World. There was a Man sent from God, whose Name was John, the same came for a Witness, to bear witness of the Light, that ALL MEN through him might believe; he (to wit, John) was not that Light, but was sent to bear witness of that Light, which was the true Light, which lighteth every man that cometh into the World: he was in the World, and the World knew him not: he came unto his own, and his own received him not; but as many as received him, to them he gave power to become the Sons of God, &c.

which

sure Word of Prophecy, whereunto
ye do well that ye take heed as unto
a Light that shines in a dark place,
until the Day dawn, and the Day
Star arise in your Hearts, 2 Pet.
1. 17, 18, 19. In the beginning
was the Word, and the Word was
with God, and the Word was God,
the same was in the beginning with
God; all things were made by him,

which were Born not of Blood, nor of the will of the Flesh, nor of the will of man, but of God, 1 John 1. to verl. 14.

Note Reader, Christ in his Divinity, as he is the Word which was in the beginning, by whom all things was made, he is the true divine Light, who lighteth every man that cometh into World: He said unto the World, whom he enlightneth, *Believe in the Light, that ye may be the Children of the Light.* The Children of the Light are the Children of God; for God is Light, as is shewed before. This holy Apostle John said, *The Light shined in Darkness, and the Darkness comprehendeth it not.* Therefore was John the Baptist sent from God to bear witness to that Light, which shineth in Darkness, that all men through him might believe; mark, all being enlightened by Christ, who is given for a Light to the *Gentiles*, and to be Gods Salvation to the ends of the Earth (forso it is written of him by the Holy man) therefore Gods will is that all People, Male and Female, may believe in the Light, wherewith Christ hath enlightened them: this Light being believed in giveth to see Christ, and leads to him the giver of it, and to God the Father of Lights, with whom is no variableness, nor shadow of turning or changing, as saith the holy Apostle. Mankind in the fall and alienation from God in their Sin, are darkened by the God of the World who hath blinded their minds: Man in that state is said to be *Darknes*. The Apostle Paul saith, *For ye were sometimes Darknes, but now are ye Light in the Lord; walk as Children of the Light: for the Fruits of the Spirit is in all Goodness, and Righteousnes, and Truth, Ephes. 5. 8, 9.* And so here the Light and Spirit are joyned together by the Apostle whose Fruits are one, their Testimony and Work one; and they are one as God, who is Light and Spirit is one, and not divided. For God being a Spirit and Light, and Christ as he is the divine Word, is God, is Light, is a quickening Spirit; so the Light and Spirit floweth from the Father, in and through his Son, and thereby are all men enlightened to know Good from Evil (in some degree or measure) this Light is the Condemnation of all them that hate it. Christ saith, *This is the Condemnation, that Light is come into the World, and men love*

Darkness rather than Light, because their Deeds were Evil; for everyone that doth evil hateth the Light, neither cometh to the Light, lest his deed should be reproved: but every one that doth Truth cometh to the Light, that his Deeds may be made manifest, that they are wrought in God, John 3.19,20,21. To be turned to this Light, is the great and weighty concern of the fallen darkened Sons & Daughters of Adam, and therefore was that great and faithful Prophet John the Baptist, sent to bear witness of the Light, that all men might believe; here is none fore-ordained of God to be Unbelievers; here none is Reprobated by him before they were Born: Christ according to the Flesh dyed for all; yea, his Soul was made an Offering for Sin; by his divine Life and Spirit he enlighteneth all: *Hic est Propitiation*, saith the Apostle John, not for our Sins only, but for the Sins of the whole World.

Reader, this is the COMMON Salvation that Jude speaketh of in the beginning of his Epistle: to believe in the Light as aforesaid is true Belief, or true Faith, which the Apostle Paul speaketh of to Titus, saying, *Titus, My own Son after the COMMON Faith, Grace, Mercy & Peace from God the Father, &c.* Titus 1. 4. Of this Faith Jude speaketh in his Epistle, this was and is the common Faith: For this Faith the true Christians

stood (or contended) against all the false Faiths among the Jews, and Heathens, and Apostate Christians; for this Faith do the true Christians now stand against them all, and in this Faith is the Victory over all false Faiths, and evil things; see 1 John 5. 4. This is the true and living Faith, which is attended with Works of Righteousness, a Godly Holy Conversation, &c. according to the Testimony of the Apostle James, *This is the Faith which worketh by Love, which purifieth the Heart, the Mystery of which is held in a pure Conscience*; see 1 Tim. 3. 9. In this Faith is the command of God kept, who saith, *Be ye Holy, for I the Lord your God am Holy*. In this is the Doctrine of the holy

holy Apostle fulfilled, who exhorted, saying, *As he who hath called you is Holy; so be ye Holy in all manner of Conversation,* 1 Pet. 1. 15, 16. The Apostle Paul saith by the holy Ghost, *God hath made of one Blood all Nations of men for to dwell on all the face of the Earth, and hath determined the times before appointed, and the bounds of their Habitation, that they should seek the Lord, &c. because he hath appointed a day, in which he will judge the World in Righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.* It is rended in the Margin, *He hath offered faith unto all men;* see Acts 27. 26, 31. Again, Paul saith to Timothy, *Now the end of the Commandment is Charity, or Love out of a PURE HEART, and of a GOOD Conscience, and of Faith UNFEIGNED, from which some having swerved, have turned aside unto vain Jangling,* 1 Tim 1. 5, 6. Again, Paul saith to the Galatians, *For in Christ Jesus, neither Circumcision availeth anything, nor Un-circumcision, but FAITH which worketh by LOVE,* see Gal. 5. 6. The Apostle Peter by the holy Ghost saith, *That God putt NO difference between the Jews and Gentiles, but PURIFIED (both) their Hearts by Faith;* see Acts 15. 6. Again, Paul said to the believing Thessalonians, *Your Faith GROWETH exceedingly;* see 2 Thes. 1. 3. Again, to the Galatians, *The FRUIT of the Spirit IS Faith, &c.* see Gal. 5. 22. The Apostle James signified by the holy Ghost unto the twelve Tribes of the Jews, the UNIVERSAL LOVE of God, saying, *If any of you lack Wisdom, let him ask of God, that giveth to ALL MEN LIBERALLY, and obraideth NOT, and it shall be given him; let him ask in Faith, nothing wavering: for he that wavereth is like a Wave of the Sea, driven with the Wind, and tossed, &c.* *A double-minded man is unstable in all his wayes,* James 1. 5, 6, 8. Again, the Author to the Hebrews saith, *Let us draw near with a true Heart, in full assurance of Faith, having our Hearts sprinkled from an evil Conscience, &c.* Heb. 10. 22. Again, the same Author saith, *Now Faith is the Substance of things hoped for, the evidence of things NOT seen; for by IT the Elders obtained a good report: through Faith WE UNDERSTAND that the World was framed by the WORD of God.*

God. So that things which are seen, were not made of things which do appear; by Faith *Abel* offered unto God a more acceptable Sacrifice than *Cain*, &c. by Faith *Noah* being warned of God, of things NOT seen as yet, moved with fear, prepared an Ark to the saving of his House, by the which he condemned the World, and became HEIR of Righteousness, which is by Faith; by Faith *Abraham* when he was called to go out into a place, which after he should receive for an Inheritance, obeyed, &c. for he looked for a City which hath a Foundation, whose Builder and MAKER is God; through Faith also *Sarah* received strength to conceive Seed, and was delivered of a Child, when she was past Age, BECAUSE she judged him faithful who had promised, therefore sprang there even of one, and him as good as dead, so many as the Stars of the Skey in multitude, &c. These ALL dyed IN the FAITH, &c. by Faith *Abraham* when he was TRYED offered up *Isaac*, and he that had received the Promises, offered up his only begotten Son, (of whom it was said, *In Isaac shall the Seed be called*) accounting that God was ABLE to raise him up even from the DEAD, from whence also he in a Figure received him; by Faith *Isaac* blessed *Jacob* and *Esau* concerning things to come; by Faith *Jacob* when he was dying blessed both the Sons of *Joseph*; by Faith, *Moses* when he was Born was hid, &c. by Faith, *Moses* when he was come to YEARS, refused to be called the Son of *Pharaohs* Daughter, CHUSING rather to SUFFER Affliction with the People of God, than to enjoy the PLEASURES of Sin for a SEASON, esteeming the Reproach of Christ greater RICHES than the TREASURES in *Egypt*; for he had a RESPECT unto the Recompence of REWARD; by Faith he forsook *Egypt*, NOT fearing the Wrath of the King, for he endured, as SEEING him who is INVISIBLE; by Faith *Israel* passed through the Sea, as by dry Land, &c. by Faith the Walls of *Jericho* fell down, &c. by Faith the People of God LIVED unto HIM through ALL Ages, in all Afflictions, Persecution, Tortures and Punishments whatsoever; see *Heb. 11.* read it through, *Abraham* believed in *God*, and it was counted unto him for Righteousness; know ye therefore. (faith the Apostle) that they which are of Faith

Faith, the same are the Children of Abraham. Note Reader, God fore-determining to justify the *Heathen* through Faith, preached before the Gospel unto *Abraham*, saying, *In thee shall all Nations be blessed.* So that they which be of Faith are blessed with faithful *Abraham*; see *Gal. 3. 6, 7, 8, 9.* *Gen. 12. 3.* Again, *Now to Abraham and his Seed was the Promises made: He saith not, and to Seeds as of many, but as of one, and to thy Seed, which is Christ;* see *Gal. 3. 16.* Which Christ who was of the Seed of *David* and *Abraham* according to the *Flesh*, as he is the eternal word, he is the true, spiritual and divine Light, who lighteth every one that cometh into the *World*, according to *John 3.9. & 8.12. & 12.46.* as is shewed before. The Spirit of Truth which proceedeth from the Father, *John 15. 26.* and *16. 8, 9, 10, 11, 13.* which doth Convince the *World of Sin*, and Reprove it for the same, IN THAT is Faith offered to all People; the work of that Spirit within doth give (in some degree) a true and real Testimony in the Souls of all Men and Women that there is a God, unto whom Worship doth belong: by this Spirit God doth give just cause unto all Men and Women to believe in him, (every one in the time of their Visitation) and if they believe, NOT, THEIR Unbelief is their *SIN*, which doth shut them out of the Kingdom of God, and such do destroy themselves, as God hath said, *O Israel, thou Destroyest thy self.* There are degrees or measures of the Spirit of Truth freely tendered as Gods free gift to all to profit withall; and as the measure or degree differeth, (not in Nature) but in measure or proportion, so the enlightning of the darkned understanding thereby is greater or less, according to that which God hath given, and the Faith wrought thereby is more or less accordingly, and every one that delightly improveth the little or LEAST measure; God who is faithful to perform, hath promised, that they shall be made Ruler over much, yea, they shall enter into the Joy and Peace of their Lord; and the Faith of such diligent Improvers of the little shall grow exceedingly, as did the Faith of the diligent Ones of Old, witnessed unto by the holy Apostle, as is shewed before. The Lord God is just and equal, who requireth Faith and Obedience according, or answerable to

what he gives in all Ages and Dispensations, (be it more or less (and NOT otherwise) for he is equal in ALL his doings, just in all his Judgments; to him be all Glory, Honour, Dominion and Praise throughout all Ages, yea, World without End, Amen.

Paul declared unto King Agrippa, saying, *That Christ sent him to the Gentiles to open their Eyes, and to turn them from Darkness to Light, and from the Power of Satan unto God, that they may receive forgiveness of Sins, and an Inheritance among them which are sanctified by Faith, that is in me (faith Christ) see Acts 26.14, 15, 16, 17, 18.* Again, Paul said, *We Preach not our selves, but Christ Jesus the Lord, and our selves your Servants for Jesus sake: For God who commanded the Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the knowledge of the Glory of God in the Face of Jesus Christ; but we have this Treasure in Earthen Vessels, that the excellency of the Power may be of God, and not of us; see 2 Cor. 4. 5, 6, 7.* Christ said, *I am the Light of the World; he that followeth me shall not walk in Darkness, but he shall have the Light of Life, John 8. 12.* Again, He said, *I am the Light of the World, &c. I came not to destroy the World, but to save the World; He that rejecteth me, and receiveth not my Words, hath one that judgeth him; the WORD that I have spoken, the same shall judge him at the last Day, John 12. 46, 47, 48.*

Note Reader, that Christ is the Author and Finisher of true Faith, as it is written of him, *Heb. 12. 2.* To believe in him, as he is the Light of the World, is true Belief, or true Faith. *He that believeth on him is not condemned, but he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God: And this is the Condemnation that Light is come into the world, and men love Darkness rather then Light, because their Deeds are evil: for every one that doth Evil hateth the Light, neither cometh to the Light, lest his Deed should be reproved; but he that doth Truth cometh to the Light, that his Deeds may be made manifest that they are wrought in God; see John 3. 18, 19, 20, 21. see also the 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 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we have fellowship with him, and walk in Darknes, we Lye and do not the Truth; but if we walk in the Light, as he is in the Light, then have we fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all Sin; see 1 John 1. 5,6,7.

Reader, thus it plainly, clearly and evidently appears in the words of the holy Scripture, that God and Christ is Light, and by God, in and through Christ are all Men and Women enlightened (in some measure or degree) to know good and evil, the one from the other; in and by this Light is true and saving Faith tendred or offered to ALL. *They who take heed unto this Light, which shineth in their dark sinful Hearts* (and there convinceth them of, and reproveth them for Sin) *they do well*, as saith the Apostle; see 2 Pet. 1. 19. By this spisitual and divine Light which cometh from God, who is a Spirit, in and through Christ (the second Adam, who is made a quickning Spirit (as it is written in the Scriptures of Truth) is all true saving Faith begun, increased and finished. Now those who strive to enter the Kingdom of God out of this Light and Faith, are as Thieves and Robbers, who will not come to Christ the Light, the Door to enter in by him, but would climb up by another way, and therefore must be cast down; and though they strive never so much in their fallen corrupt Self-will, out of the true Light and Spirit of God and Christ, yet can they not be able to enter. The Apostle saith, *And if a man strive for mastery, yet is he not crowned, except he strive lawfully*; see 2 Tim. 2. 5. Again, Christ compareth or likeneth the Kingdom of Heaven unto ten Virgins, which took their Lamps and went out to meet the Bride-groom, and five of them were Wise, and five of them were Foolish, while the Bride-groom tarried they all slumbered, &c. and at mid-night there was a Cry made, *Behold the Bride-groom cometh, go you out to meet him*; then all those Virgins arose and trimed their Lamps; and the foolish said unto the wise, *Give us of your Oyl, for OUR Lamps are gone OUT*, but the wise answered, saying, *NOT so, &c. buy for your selves, &c.* and while they went to buy, the Bride-groom came, and they that were ready went in with him into the Marriage, and the DOOR was SHUT; afterwards came also the other Virgins, saying, *Lord, Lord, open to us*, but he answered, and said, *Verily*

Verily I say unto you, I know you not. Watch ye therefore, for ye know not neither the Day nor the Hour wherein the Son of man cometh; see Matth. 25. to the 14. verse.

Note Reader, the Kingdom of Heaven is likened unto ten Virgins, five Wise and five Foolish; both wise and foolish had Lamps, yea, and both had Oyl (ONCE) for the foolish said unto the wise, *Give us of your Oyl, for our Lamps are gone out;* This sheweth that they were once IN, lighted and burning, but through sloathfulness they neglected to renew their Lamps with Oyl, and so their Lamps went out (which shews they were once in) and they could not enter with the Bride-groom, for the Door was shut: So will it be with the hardened Apostates, who tasted of the heavenly Gift, and have been made pertakers of the Power of the World to come, who turned from the heavenly Gift delivered to them, who made Shipwreck of that Faith which God gave them, and put away a good Conscience which they once had, who have trampled the Blood of the Covenant under Foot, whereby they were sanctified, who are grown past feeling whose Conscience is seared with a hot Iron; such having sinned out the day of Gods tender Visitation unto them, they are as Trees twice dead plucked up by the Roots, whose end is to be burned; Wells without Water, Clouds without Rain, carried about of Tempests, wandring Stars, for whom is reserved the mist or blacknes of Darknes forever. *Enoch the seventh from Adam* Prophesied of these, &c. the Apostle Peter, and Paul, and Jude write of these in their several Epistles, as may be read at large. Though these, like Balaam the Enemy of God and of his People, should desire to dye the death of the Righteous, and have their latter end like his (which is to enter into the Kingdom of God) and sit down in Peace and Rest in it, yet can they not enter therein, seeing they have refused, rejected, done despite unto, and what they can, trampled upon that blessed Gift which God hath given to lead thereto. Again, the Disciples of Jesus said unto him, *Declare unto us the Parable of the Tares of the Field;* he answered and said unto them, *He that soweth the good Seed is the Son of man; the Field is the World; the good Seed are the Children of the Kingdom, but the Tares are the Children of the*

the Wicked, the Enemy that sowed them is the Devil; the Harvest is the end of the World; the Reapers are the Angels. Again, Christ spake a Parable, and said, Behold a Sower went forth to Sow, and when he sowed, some Seeds fell by the High-way side, and the Fowls came and devoured them up; some fell upon Stony places, where they had not much Earth, and forthwith they sprang up; but because they had not deepness of Earth, when the Sun was up they were scorched, and because they had not Root they withered away; and some fell among Thorns, and they sprung up and choked them; but others fell in good Ground, and brought forth Fruit, some an hundred Fold, some sixty Fold, some thirty Fold. And Jesus said, Hear ye therefore the Parable of the Sower, when any one heareth the Word of the Kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his Heart; this is he which received Seed by the way side: but he that received the Seed into Stony places, the same is he that heareth the Word, and anon with Joy receiveth it, yet hath he not Root in himself, but durseth for a while; for when Tribulation or Persecution ariseth because of the Word, by and by he is offended; he also that received Seed among the Thorns, is he that heareth the Word, and the cares of this World, and the deceitfulness of Riches choak the Word, and he becometh Unfruitful: But he that received the Seed into the good Ground, is he that in an honest and good Heart, having heard the Word, keeps it, and brings forth Fruit with patience; see Matth. 13. Luke 8. 15. Again, The Kingdom of Heaven is like unto a Net that was cast into the Sea, which when it was full they drew to Shore, and gathered the good into Vessels, but cast the bad away; so shall it be at the end of the World, the Angels shall come forth, and sever the Wicked from among the Just, and shall cast them into the Furnace of Fire, there shall be Weeping, and Wailing, and Gnashing of Teeth. Again, Jesus spake a Parable, and said, A certain man made a great Supper, &c. and sent his Servant at Supper-time, to say to them that were bidden, Come, for all things are now ready: and they all with one consent began to make excuse; the first said unto him, I have bought a piece of Ground, I must needs go and see it, I pray thee have me excused; and another

ther said, I have bought five Yoke of Oxen, I go to prove them, I pray thee have me excused; and another said, I have married a Wife, and therefore I cannot come, &c. And he said, that none of those which were bidden shall taste of my Supper; see Luke 14. 16. to the 24. verse. And Jesus said, Whosoever doth not bear his Cross, and come after me, cannot be my Disciple. Again, Whosoever he be of you that forsaketh not all that he hath, he can not be my Disciple, verse 27. 33.

Note Reader, the Seed that is sown in ALL these several sorts of Ground is of ONE and the SAME Nature (to wit, good) as it is written. The Righteousness which is of Faith speaketh on this wise, *Say not in thy Heart, Who shall ascend up to Heaven, that is, to fetch Christ from above, or who shall descend into the deep, to bring Christ up again from the Dead, or who shall go beyond the Sea to fetch the Word unto us, that we may hear it and do it, but what saith it, The word is NIGH THEE, even in thy Heart, and in thy Mouth, that thou mayst do it;* see Dant. 30. 11, 12, 13, 14, 15. Rom. 10. 6, 7, 8. This good Seed is sown on all these several sorts of Grounds, for ONE and the same cause or end, even that it might take deep Root in all, and bring forth Fruit in all: and the Lord God in mercy to all Men and Women, doth put them in a condition & give them a time, in which it is possible for this Word, the good Seed to take deep Root in their Hearts; and to bring forth Fruit IN ALL, some thirty, some sixty, some an hundred Fold: He can as he hath promised, take away the Stony Heart, and renew a right Spirit and Mind. God makes none of these Grounds evil or bad, but the Devil doth it; but God can change them from evil or bad into the good; he can cut them out of the wild Olive, and plant them in Christ the true Vine. But it is not wholly impossible that men and women, through their Self-willfulness, Sloathfulness, Negligence, Presumption and Carelessness may turn away their Hearts and Minds from the Voice of the living powerful Word of God, and so give up their Hearts, Minds and Ears to the Devil, who led *Adam and Eve* into Sin against God; they were placed in the Paradise of God, in the likeness of God (which is Holiness and Purity) it was possible that they might have stood in that glorious

glorious state, wherein God set them; but it was NOT impossible that they could fall from that state. God cannot fall or change, in God and Christ ONLY is infallibility, that which is the preservation of Men and Angels from falling, or failing of their duty to God and Men, is the Word and Power of God, and of Christ, but they that turn away their Minds, Hearts and Ears from the powerful Word of God manifest in their Hearts; Satan the EVIL Seeds-man, sows his evil Seed of Sin and Wickedness in their Hearts, to wit, Unbelief, the fear of Persecution, the cares of this Life, and the deceitfulness of Riches, Lust of the Flesh, Lust of the Eyes, and the Pride of Life; yea, in many, Idolatry, Envy, Whoredoms, and many other Evils, so as Christ saith, *He that soweth and begetteth this Generation of Evil-doers, and nurseth them up, and maketh them strong to do Wickedness, is the Devil.* Christ said to such, *You are of your Father the Devil; for the Lusts of your Father you'll do; he was a Murtherer and a Liar from the beginning, &c.* The Devil and his Generation are NOT the Elect, but the Reprobates; the Devil, or his Seed, or Generation, CAN-NOT enter the Kingdom of Heaven, though they strive never so much; but the Lake of Fire is the place appointed for them, there to be tormented, as it is written. But Christ and his Seed, and Generation, who are Born again, not of corruptible Seed, nor of the Will of the Flesh, nor of the Will of Man, but of God, of the incorruptible Seed, which liveth and abideth forever; these are the Elect of God, who enter into his Kingdom, and are in safety, Peace and Rest with him: Here are the states of Election and Reprobation, Scripturally and Experimentally witnessed unto. Again, Jesus said unto his Disciples, *The time cometh, that whosoever killeth you, will think that he doth God Service.* Note, these are ungodly Thoughts, and the killing of the Disciples of Jesus are ungodly Actions; the Devil (NOT GOD) is the Author of these Thoughts and Actions: as Christ said unto the Murthering Jews, who betrayed and murthered him, *You are of your Father the Devil; he was a Liar and a Murtherer from the beginning.* Now those who thought they did God service in killing the Disciples of Christ, they thought

thought (no doubt) this their work of Murther, would render them acceptable with God, and so to have admittance to enter into the Kingdom of God: But herein the Devil, the old Deceiver, had greatly befooled them, and bewitch'd them, toxecated them, and made them mad. The holy man of God told the Murthering Jews, *how their Fathers Persecuted the Prophets, and slew them which shewed before the coming of the Just one, of whom ye have been now the Betrayers and Murtherers*; see *Acts 7. 51, 52*. The Apostle John saith, *Whosoever hateth his Brother is a Murtherer; and ye know that no Murtherer hath eternal Life abiding in him*; see *1 John 3.8. 15*.

Note Reader, that the Apostle in the holy Ghost, chargeth him that hateth his Brother to be a Murtherer; therefore keep out of Hated, and love thine Enemy, as Christ commands, and if thou so do, thou wilt not Hate and Murther thy Friends, it being truly so, that Hatred is Murther in the sight of God; though he that hateth, do not, or cannot reach to kill him that he hates; then actually to kill the Prophets of God, and Disciples of Christ, is Murther in the highest degree, and is a great breach of the holy Law of God, which commands expressly, saying, *Thou shalt do no Murther: With good, and holy, and standing Law of God, Christ came not to abrogate or destroy, but to fulfill*, as he said; who said, *Love your Enemies, do good to them that despitefully use you, and persecute you*; and also said, *Whatsoever you would that men should do unto you, do you even so unto them*. Blessed are all they who do his Commandments, they have right to the Tree of Life, and to enter into the Kingdom of God, therein to rest in Joy and Peace for evermore: but the Unbelievers, Murtherers, and Sorcerers, and Idolaters, and all Lyars, shall have their part in the Lake that burneth with Fire and Brimstone, which is the second Death; see *Rev. 21. 18. and 22.14, 15*. Again, The Apostle Peter said unto the Believers in Christ, *If ye be reproached for the Name of Christ, happy are ye, for the Spirit of glory and of God resteth upon you, &c. but let none of you suffer as a Murtherer, or as a Thief, &c. yet if any man suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalf*; see *2 Pet. 3. 14, 15, 16*.

Note Reader, here the Apostle plainly shews, that he that is a Murtherer, &c. is not a *Christian*; and if he suffer for his Murther, he suffers not as a *Christian*, but as a great Transgressor of the holy Law of God given by *Moses*, and not only so, but also a breaker of the glorious and spiritual Law of Christ, which commands and leads to love Enemies, as I have shewed before. Again, Jesus Christ saith, *What is a man advantaged, if he gain the whole World, if he lose himself, or be cast away?* see *Luke* 9. 25. Again, *What shall it profit a man, if he shall gain the whole World, and lose his own Soul?* see *Mark* 8. 36. Again, Then said Jesus unto his Disciples, *If any man will come after me, let him deny himself (utterly deny himself, so the Greek renders it in the Margin) and take up his Cross and follow me: For whosoever will save his life shall lose it, and whosoever will lose his Life for my sake shall find it. For what is a man profited, if he shall gain the whole World, and lose his own Soul; or what shall a man give in exchange for his Soul?* for the Son of man shall come in the Glory of his Father with his Angels, and then he shall reward every man according to his Works; see *Matth.* 16. 24, 25, 26, 27.

Note Reader, those that seek after the Lust of the Flesh, the Lust of the Eye, and the Pride of Life, the Ungodly Gain, the corruptible Riches, and sinful Honours and Pleasures, all which perish with using; they refuse or deny Christ; they refuse to bear the Cross, which all his true and real Disciples bear: and such in chusing, and getting their Ungodly Gain, Lusts and Pleasures, do lose themselves, lose their own Souls, deprive themselves of the Kingdom of God; and so their Destruction is of themselves, and the Lord God is clear. *Woe unto them that rise early in the Morning, that they may follow strong Drink, that continue till Wine enflame them; and the Harp and the Viol, the Tabret and the Pipe are in their Feasts, &c. but they regard not the work of the Lord, neither consider the operation of his Hands;* see *Isa.* 5. 11, 12. Again, the Prophet saith concerning the Wicked, *Give them according to their Deeds, and according to the wickedness of their endeavours; give them after the work of their Hands; render to them their desert, because they regard*

gard not the works of the Lord, nor the operation of his Hands, he shall destroy them, &c. see *Psal. 28. 45.*

Note Reader, those who have not regarded the operation or work of God, these in all Ages have been a Faithless or Unbelieving Generation; and such in their Self-will have perished, and the Judgments of God have been and are just upon them: But those in all Ages, who have regarded and loved the operation or work of God, he hath begotten

It is said in the holy Scriptures, *The Curse causeth, or without cause, shall NOT COME: But a Rod is for the fools Back;* see *Prov. 26. 2, 3.* They are cursed Children, or the Children of the curse, who have forsaken the right way, see *2 Pet. 2. 14, 15.*

Faith in them, through his operation; and all such who have continued steadfast, they have been accepted of him, and blessed by him. The Apostle *Paul* said unto the Saints, *Ye are buried with Christ in Baptism, wherein also ye are risen with him through the Faith of the operation of God, who raised him from the Dead;*

see *Col. 2. 12.* The Author to the *Hebrews* by the holy Ghost said, *By Faith Isaac blessed Jacob and Esau concerning things to come;* see *Heb. 11. 20.* By this it appeareth that God did not hate *Esau* in the Womb, before he was Born; for if he had then hated him, or before he had done Evil, how could *Isaac* have blessed him in that Faith which God gave him? For it was impossible for *Isaac* in that Faith which is the gift of God, to oppose God's purpose concerning *Esau*. For though in the words that *Isaac* uttered in the blessing of *Jacob* and *Esau*, he tells *Esau* that he shall serve his Brother; yet he doth not tell *Esau* he was ordained to be damned before he was Born, nor yet that God hated him in the Womb. I would have all those consider of these things, who have so hard & wrong thoughts of God, as to believe that he hated *Esau* in his Mothers Womb, or ordained him to be eternally damned before he was Born. The Apostle *Paul* in the holy Ghost saith, *We must all appear before the Judgment-seat of Christ, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad,* *2 Cor. 5. 10.* Again, he saith, *For the love of Christ constraineth us, because*

cause we thus judge, that if one dyed for all, then were we all dead, and that he dyed for all, that they which live should not henceforth live unto themselves, but unto him which dyed for them, and rose again: wherefore henceforth know we no man after the Flesh: yea, though we have known Christ after the Flesh, yet now henceforth know we him no more: Therefore if any man be in Christ he is a new Creature, old things are past away, behold all things are become new, and all things are of God, &c. see verl 14,15,16,17,18.

Note Reader, first that under the Gospel Dispensation, every one must receive a reward according to their Deeds, whether they be good or bad, as the Apostle in the holy Ghost, here and else-where faith, and as Christ faith, as I have shewed before. Secondly, note that the Apostles did truly judge that Christ dyed for all; and that those that live, might not live unto themselves, but unto Christ that dyed for them and rose again; see 2 Cor. 5. 14,15. Wherefore henceforth know we NO man after the Flesh; yea, though we have known Christ after the Flesh, yet now henceforth know we him NO MORE; therefore if any man be IN Christ, he is a new Creature, old things are past away, behold ALL things are become new, and all things are of God, &c. Again, Chap. 7. the Apostle faith, Having these Promises, dearly Beloved let us cleanse our selves from ALL filthines of the Flesh and Spirit, PERFECTING Holiness IN the fear of God.

Note Reader, here the Apostle *Paul* doth not only speak his own Belief and Sense concerning the Death of Christ, but also the belief and sense of the rest of the holy Apostles in this weighty matter, it appears by his fore-going words, that their belief, judgment and spiritual sense was, that Christ dyed for all, and that all were dead, as he saith. Here the Apostle *Paul* shews plainly that it was his; and his Brethrens belief; first that Christ dyed for all; secondly, that the end of his offering up himself, and his dying for all,

Christ preached unto his Disciples, saying, Let your Light so shone before men, that they may see your GOOD WORKS, and glorifie your Father which is in Heav'n, Mat. 5.14. The Apostle who preached down the shadowy works of the Law, said, We are his workmen in ship, created in Christ Jesu

unto GOOD WORKS, which God before ordained that we should walk IN THEM, Ephes.2.10. The Apostle James saith, *Faith without Works IS DEAD, being alone, as the Body without the Spirit is dead, so Faith without Works is dead also.* Ye see then how that by works a man is justified, and not by Faith only. Abraham believed, and it was counted to him for Righteousness, and he was called the Friend of God: These are not the shadowy Works of the Law, by which no Flesh can be justified in the sight of God; but these are the substantial Works of the Gospel, wrought in & through Christ, in all his true and real Disciples, see Ja. 2.17. to the end. The Apostle prayed for the Hebrews or Jews, saying, *The God of Peace that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep; through the Blood of the everlasting Covenant make you PERFECT in every good Work TO DO HIS WILL, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be Glory forever and ever, Amen.* Heb.13.20,21.

was that all might live through him; thirdly, that they should NOT henceforth live unto themselves in Sin and Wickedness, but unto him that dyed for them, and rose again; that as he was raised from the Dead by (the Power) & Glory of the Father; so they might walk in newness of Life, in Righteousness, Holiness and Purity; see Rom. 6. 4, 5. For this was & is the true Christians mark; by this the Christians of Old knew one another to be the REAL Members of the Church, or Body of Christ; and by this mark do the true Christians know one another NOW; and not by the Profession of God & Christ in words ONLY. After our Lord Jesus Christ was put to Death according to the Flesh, and risen again, and ascended, the true Christians KNOWLEDGE of him was not after the Flesh, but in, or after the Spirit; though they had once known him after the Flesh, yet from THIS knowledge of him they ceased; Therefore, saith he, henceforth know we him no more. Their knowledge of him from THENCEFORTH being in the Spirit, who by his spiritual BAPTISM with the holy Ghost and FIRE, purged their Consciences from dead works, to serve the living God in newness and holiness of Life; these were of Old, and

& such now are the living Branches in Christ, the living Vine, they are NEW Creatures in him, created in him and through him unto good Works, which God before ordained that we should walk in them; the OLD sinful Works & Lusts of the Flesh are put off, & past away, all things are become new, & are of God, as he saith; this is the Birth that is born of God; this is the Jacob that supplants & overcomes the Prophane Birth of the Flesh; this is the Birth that wrestleth with God like a Prince, for the Blessing; and obtains it; this is the Birth that is Elect of God: These spiritually born Children, are the Generation of the Just, these are the Righteous Nation, which keepeth the Truth; these are they who are washed from all Filthiness of the Flesh & Spirit, perfecting Holiness in the fear of God, as the Apostle exhorted: But those who do profess God & Christ in Words, but DENY both God and Christ in WORKS, calling upon God with their Mouthes and Lips, but their Hearts are afar off, continuing in their sins, and growing up in them more and more, taking pleasure in them, and pleading a necessity to continue in them all the dayes they live upon Earth, or until they go to the Grave; these, as Christ said (of such) *are of their Father the Devil, and the Lusts of their Father they will do, he was a Liar and a Murtherer, &c.* these that repent not, that forsake not their sins, but grow up in them, as afore-said, these are the TARES (see Mat. 13. 39, 40.) *he that sows them is the Devil, as Christ said:* these are the RE PROBATE S; this Birth of the Serpents Seed is the Prophane Esau which God Hates; this Birth is Cursed in its first Conception, in its Youth and in its Old Age. Jesus said unto the Rebellious Jews, *The Kingdom of God shall be taken from you, and given to a Nation, bringing forth the Fruit thereof;* see Mat. 21. 45. And to such Unbelieving Rebellious ones, he said, *Ye shall see Abraham and Isaac and Jacob, and all the Prophets in the Kingdom of God, and ye your selves thrust out;* see Luke 13. 28. Again, Christ said, *Wo unto you Scribes and Pharisees, Hypocrites; for ye shut up the Kingdom of Heaven against men; for ye neither go in your selves, neither suffer ye them that are entring to go in;*

in; see Matth. 23. 13. read the Chapter through: See Luke 11. 52.

Take notice of this, all ye Loose and Prophane Livers, who call your selves *Christians*, your Un-God-like and Un-Christ-like Conversations bring a Scandal and Reproach upon the Name of *Christianity*; you cause the honourable Name of *Christ* and *Christianity* to be Blasphemed against, by *Jews*, *Turks* and *Indian Heathens*; O that the deep Sence of this your great Sin might fall upon you, and that your Hearts might be truly broke in the Sence thereof! O that you would yet Unfeignedly seek Repentance, before the Door of Mercy be forever shut against you! there is yet Mercy with God for multitudes, therefore his holy Will is that they should seek after him Unfeignedly, Repent and Turn unto him from all their Abominations; but those who will not, but go on stubbornly in Rebellion against him, he will cut down suddainly in his Righteous Judgements SWIFTLY, even as a Mower cuts down Grafts; therefore Fear, Tremble and Bow before him, all ye Workers of Iniquity.

O all ye several sorts of Teachers, Writers and Disputers, who have been & are striving to draw & keep people from this swift & faithful and true witness (which searcheth the Hearts, and shews People their Evil Thoughts, Words and Actions, and Reproves and Condemns them for the same) Repent and cease from this your Ungodly Work, or else God will take you away from this Cursed Work in his fierce Anger.

And more particularly, consider of these things, O all ye several sorts of TEACHERS, whose EVIL WORK it hath been, and is, to draw out and keep out Peoples Minds, from the Spirit of God and Christ, by which alone their Hearts are SEARCHED, and their EVIL Thoughts, Words and Actions shewed unto them; this is the swift Witness, by which the Living God doth Reprove them, and Condemn them for the same: This is the Faithfull and True Witness, which neither BRIBES nor FLATTERY, nor THREATNINGS can Corrupt, Destroy nor Stop ITS inward Convictions,

victions, Rebukes or Reproofs from those who Rebel against it, and as it is faithfull in witnessing against all the Rebellious, so is it faithfull in bearing witnes to and with the Spirits of all the Obedient, that they are the Children of God. And of this the holy Apostles were Living True Witnesses, who said, *Whatsoever is Reproved, is made manifest by the Light*: and also said, *The Spirit is self beareth witness with our Spirits, that we are the Children of God*: And also said, *He that believeth in the Son of God hath a witness within himself, and hath set to his seal that God is True: As many as are led by the Spirit of God, they are Sons of God; and if any man have not the Spirit of Christ, he is none of his*; as saith the holy Apostle, *Those who believe not in the Spirit of God and Christ, they are not governed by it; they are NOT the real Possessors and Enjoyers of it*; and such have it not to save and deliver them out of sin, because they believe not in it; yet this Spirit of Truth doth convince the whole World (which lieth in Wickedness) of their sins, and doth in secret condemn them for the same (every one in the Day of Gods Visitation unto them). So the Spirit of Truth, which is the Saints Comforter, which leads them into all Truth; the same is the Reprover, Condemner, Judger and Tormentor of the Unbelieving, Wicked, Rebellious World; see *John 16. 8, 9, 10, 11, 12, 13. Ephes. 5. 13. Jer. 17. 10. Psal. 7. 9. Mal. 3. 3. 1 John 5. 10. Isa. 55. 4. John 3. 33. Rom. 8. 14, 16. Psal. 50. 21, 22. Amos 4. 13. John 1. 9. and 8. 12. and 3. 19, 20. Acts 13. 47. and 26. 17, 18. 2 Cor. 4. 6, 7.* The Apostle saith, *What man knoweth the things of a man, save the Spirit of a man, which is in him; even so the things of God knoweth NO man, but the Spirit of God; the Spirit searcheth all things, yea, the deep things of God*; see *1 Cor. 2. 10, 11.* This was and is the KEY of all heavenly saving knowledge, by this is mans Heart opened to understand and know those things which belongs to his immortal Souls Rest and Peace; and he that believeth therein is enabled thereby to do those things which are well-p'casing to the Lord God, and keep out of those things which are displeasing to him: And of this the holy Apostle was a Living true Witness, who prayed for the Believers, saying, *I pray God strengthen*

Strengthen you by his Spirit in the INNER MAN ; see Ephes. 3.16. Col. 1.11. Christ said unto the Rebellious Jews, who made their boast of the Law (yet wrested the Sayings thereof, and brake it) *Wo unto ye Lawyers, for ye have taken away the Key of Knowledge ; ye entered NOT in your selves, and them that were entering in ye hindered ;* see Luke 11. 52. Nehemiah said, *Lord, thou gavest thy good Spirit to instruct them, &c.* — *Nevertheless they were Disobedient and Rebelled against thee, and cast thy Law behind their Backs, and SLEW thy Prophets, which testified against them, to turn them unto thee ;* see Nehem. 9. 20. 26. Remember this all YE that hate and Persecute those who Worship God (who is a Spirit) in the Spirit and in the Truth, and Repent and cease from your Ungodly Works ; if you will not, God will cut you off, and vex you in his sore displeasure, in rewarding you justly, according to the Wickedness of your doings. *Wo to the Rebellious Children, saith the Lord, that take Counsel, but not of me, and that cover with a Covering, but NOT OF MY SPIRIT, that they may add Sin unto Sin ;* see Isa. 30.1. This Spirit was and is the Covering, UNDER which man and woman is blessed, & is in safety out of the reach of that evil hurtful Spirit, which worketh in the Hearts of the Children of Disobedience, who also goeth about like a roaring Lyon, seeking whom he may devour, as saith the Apostle, whom the true Believers did and do resist (in the living Faith) and by the virtue of the good Spirit of God, with which they were & ARE covered, and in it had & have Victory over him ; & such did, & do experience to their great Comfort the saying of the holy man fulfilled, who said, *Greater is he that is in us, than he that is in the WORLD ;* see 1 John 4. 4.

O that the Haters of, and Mockers at this holy pure Spirit would seriously consider what they are doing ! O that they would consider their latter end, and the account that they must give to God for these things ! O that it were in their Hearts unfeignedly to Repent, and turn to the Lord from these abominable things, that so they might not be forever shut out of the Kingdom of God ! O that the Inhabitants of England and all Nations would believe in God that made them ! who is spiritual

Light

Light, who is a holy pure Spirit, who is Omnipresent, or present every where, who said, *Heaven is my Throne, and the Earth is my Foot-stool, &c.* see Isa. 66. 1. read the Chapter through, 1 King. 8. 27. his pure Spirit lighteth every one that cometh into the World. O that the great multitudes in *England* and all Nations, who are in Strife and Contentions, Hatred and Envyng, Murthering and Killing one another about Religion, and about Earthly things, **WOULD BELIEVE** in this Heavenly Spirit that enlighteneth them, which giveth them to understand, (in some measure or degree) what is Good, and also what is Evil! O that they would bow down unto it, and become subject unto the leadings and teachings of it, then would it teach them to love one another, **NOT** to be like *Cain*, who flew his Brother, (because his own works were evil, and his Brothers righteous) but it would teach them to do to all men, as they would be done unto, as God hath commanded; yea, it would teach them, as it did good *Joseph*, who was kind unto his Brethren, who was cruel to him, who sold him to the *Ishmalites*; yea, it would teach them to overcome the evil with the good, as *Joseph* did, and as God commandeth: But because Multitudes and Nations believe not in this holy, pure, peaceable, loving and long-suffering Spirit, therefore it is that they are as the raging Sea, that casts up Mire and Dirt; and many are as the cruel merciless Beasts of Prey, destroying one another; yea, many oppressing and seeking to destroy Gods tender People (who have true love to all, and desire the temporal and eternal good of all) who Worship him in his holy Spirit of Truth, which leadeth into all Truth the faithful followers of it; and because that Vengeance is not executed speedily or suddenly, for these crying Abominations, therefore are the Hearts of the Sons of men fully set in them to do Evil, as it was of Old; see *Eccles.* 8. 11. and because it is thus, that many have given up themselves to Unbelief and hardness of Heart, who have closed their Eyes, and stopped their Ears against the Convictions and Reproofs of this pure, meek, merciful and compassionate Spirit of God and Christ, whom he hath sent, and have given up themselves to work Wickedness with greediness; therefore there is great cause to take up a dolefull

Lamentation and Mourning; and those whom God hath made skilfull in Mourning, who greatly desire the Salvation of the Multitudes, Tongues, Languages and People; these have Mourned and do Mourn, to see Multitudes running on swiftly toward the Pit of everlasting Destruction, suddenly to be sunk into it. Thus as of Old, many say in their Hearts unto the Almighty God, *Depart from us, we desire not the knowledge of thy wayes.* Thus they hate the knowledge of God, they do not chuse his holy fear, which is the beginning of the pure peaceable Wisdom which cometh from above, as saith the holy Scriptures; see *Job 21. 14.* read the Chapter through; see *Prov. 1. 4, 7, 22, 29.* read the Chapter through.

Well said the Apostle Peter, *Our beloved Brother Paul in all his Epistles, writes things which are hard to be understood, which they who are Unlearned & Unstable wrest, as they do the other Scriptures unto their own DESTRUCTION.* Peter was an Illiterate man, and so an Unlearned man in Natural or Artificial Learning of Tongues and Languages; but he was a man of great Learning in the Heavenly Spiritual School of Christ: all who come to learn of Christ, *Paul and Peters* heavenly Master, they are taught by to understand their Words, and to have unity with them, and such are of one mind concerning them: But they who are not yet come to learn of Christ, as he is the Light of the World, they are not come to a right understanding of the holy mens Words, which are Recorded in the holy Scriptures; and this is the cause that they are not of one mind concerning them; but in very many contrary minds, and in tumultuous Controversies about the meanings of them. *Paul* doth say (as is shewed before) that *God's Will is, that ALL men should know the Truth and be SAVED.*

This have I written in the love of God concerning *Election and Reprobation* (for the Comfort and Encouragement of all those who are weary of, and heavy laden with their Sins, who hunger and thirst after Righteoufulness, that they may come to Christ Jesus, who dyed for them, and rose again (and ascended, as it is written of him in the Scriptures of Truth) who hath promised

promised that he will give them Rest; see *Marth. 11. 28, 29, 30.* This is also written as a Warning unto those who are at ease in their Sins, flattering themselves, speaking Peace unto themselves in their Unchristian Conversations, and pleading for a necessity of continuing in the act of Sin unto the end of their dayes upon Earth; and yet vainly imagin, that they are the Elect and Chosen of God — Jesus said, *I am the Light of the World, he that followeth me shall not walk in Darkness, but he shall have the Light of Life.* The Pharisees therefore said unto him, *Thou bearest Record of thy self, and thy Record is NOT true.* But Jesus said unto these Unbelieving Jews, *If ye believe NOT that I am he, ye shall die in your Sins, & bither I go ye CANNOT come;* see *John 8. 12, 24.*

Note Reader, These great professing *Pharisees* Opposed Christ Jesus, and denied him to be the Light of the World. Too like these *Pharisees* are many Teachers & high Professors of Christ (in Words) in our Age, who though they will talk much of Christ, as he was born, and dyed, and rose again according to the Flesh, yet can they not endure to hear him preached as he preached himself, and as the holy Apostles preached him (to wit) the Light of the World, the true Light which lighteth every one that cometh into the World: This is the Stone which all the Builders do reject and set at nought, who build up their VAIN Religions, Faiths and Worships in the Serpentine Earthly Devilish Wisdom, in Murther, Cruelty, Oppression and Idolatry; but when this Stone falls on them in Judgment, it will grind them all to Powder; see *Luke 20. 17. Psal. 118. 22. Mat. 21. 24.* O Blessed will all they be who come unto and believe in this Living Stone; their hard Hearts shall be broken by it, and made soft and tender, and thereby be made fit to enter into the Kingdom of God, into which nothing that is Unclean can enter; and their sins that are past, though they be many, God will freely Pardon, Remit and Forgive them in his tender Mercy and forbearance, in the Name (and Power) of the Lord Jesus Christ, *who gave himself a Ransom for all*, as saith the Apostle; see *Rom. 3. 24, 25. 1 Tim. 2. 4, 6.* Again, the Apostle Peter said, *He commanded us to Preach unto the People,* and

and to Testifie, that it is he which was ordinated of God to be the Judge of quick and dead; to him all the Prophets gave witness, that through his Name, whosoever believeth in him shall receive Remission of Sins; see *Act 10. 42, 43. Act 2. 28.*

Note Reader, The Command which the Apostles received from Christ concerning Remission of sins, it was that they should preach the Remission or Forgiynelss of the sins that were PAST; they did NOT receive Command from Christ to preach unto people, that they must continue in sin all their Dayes; NEITHER did he Command them to preach, that he had paid the DEBT for all sins past, PRESENT and to COME; NO, he nor his Apostles never preached this Doctrine; this Doctrine proceeds from him whose Kingdom stands in Sin, who is the Father of Lyes, who first LEADS people into sin, & then tells them that they can NEVER come out of it while they are on this side the Grave, and to encourage and embolden them to continue in sin all their dayes; HE tells them Christ has paid the DEBT for ALL; and he tells them that God sees no sin in them, the Debt being paid for all, &c. So tells them that they are the Elect, and therefore cannot totally fall, &c. Its greatly to be Lamented, that many do GIVE UP themselves to believe these his Lyes, to their own Ruin and Destruction. We do say, that NOT only the sins, which Man and Woman doth commit in their Dark, Unbelieving State is forgiven when they come to believe & repent; but ALSO those who through unwatchfulness, negligence fall into some sin, after they have believed and Repented, if THEY find a place of Repentance & so Forgiynelss; this forgiynelss also is in the Name of the Lord Jesus Christ; but we do utterly DENY that God or Christ doth WILL or Ordain, that any Man or Woman should live in sin ALL their DAYES upon Earth: And those who do continue in sin all their dayes, who Repent not, who Forsake not, this their sin will sink them into the Pit of Everlasting Destruction, where there is Weeping and Wailing and Gnashing of Teeth, and when they are THERE, they will see how the Devil hath deceived and cheated them, and then they will know that Christ hath NOT paid the Debt for all their sins past, present and to come, but they

they shall know he hath not paid the Debt for their sins which they do never Repent of; for which they must suffer Vengeance of Eternal Fire, as a just Reward from the Hand of the Lord God, who said, *Be ye Holy for I the Lord your God am Holy.*

Concerning Eternal Life.

Jesus Christ said unto the Unbelieving Jews, *Search the Scriptures* (or, *ye search the Scriptures*) *for in them you think ye have Eternal Life, and they are they which testify of me, and YE will NOT come to me that ye might have Life.* John 5. 39, 40.

Note Reader, Christ told them not that they COULD NOT come unto him, but told them that they WOULD NOT come unto him; so their NOT coming unto him, Christ doth not place upon the fore-ordination or appointment of God, but he placeth it upon their CORRUPT SELF-WILL; for as it is before expressed (in this Book) God's will is that all Men might come to the Knowledge of the Truth and be SAVED: This is a Gospel Truth, spoken by the holy Apostle, as he was moved by the holy Ghost. Well said the Apostol Peter, the Scripture came not in Old Time by the Will of Man, but holy men of God gave them forth as they were moved by the holy Ghost (or Spirit) the holy Scriptures are things of God. The Apostle saith, *What man knoweth the things of a man, S A V E the Spirit of a man, which is in him? even so the things of God know no man, but the Spirit of God; but that Spirit searcheth all things, yea, the deep things of God.* Cor 2. 10, 11. There is two weighty things to be considered and understood from the afore-said Words of Christ, the one I have laid something to, Namely, that it was NOT the Fore-appointment or Decree of God, which HINDERED those Jews, from coming to Christ, but their own Corrupt WILL, &c. for Christ saith, *That men should honour the Son, even as they honour the Father; he that honoureth not the Son, honoureth not the Father which hath sent him,* John 5. 23. Christ the Son of God, saith, *I am the Light of the World;* [Mark that] he is not the Light of the Saints and true Believers ONLY (for he laid unto the Saints, *Ye are not of the World, &c.*)

but he is the Light of the World that lieth in Wickedness; by his Light in their Conscience, he doth convince them of their sins and wickedness. Now all that honour the Son, according to the Will of the Father, they do believe this is Doctrine, and so do believe in the Light, where-with he has enlightened them, who is the true Light that enlighteneth every one that cometh into the World, according to John 3. 19. he laid, *Believe in the Light, that ye may be Children of the Light: He tasteth Death for every man*, as saith the holy Scripture: *He is a Propitiation, not for our sins only, but also for the sins of the whole World*, as saith the Apostle John; as the Will of God is that all men should believe in the Father, so his Will is that all men should believe in the Son, and so in believing and obeying, both honour the Father and the Son. The second thing which I may speak something to upon the foresaid words of Christ, concerning the grand Mistake of those Jews, who would not come to Christ; their Mistake was, that they thought to have Eternal Life in the Scriptures; for though the Scripture testifies of him (as he saith) yet the Scripture doth NO where say that Eternal Life is IN THEM, but they do testify, that Life is in HIM: Therefore GREAT was their Error, who thought to have Eternal Life where it was not to be had; and the same Error some are fallen into, in our day, and their Error in this weighty matter is greatly to be LAMENTED; and my Soul, with many more do greatly desire that out of this great Mistake they may be delivered. There are two great EXTREAMS which many run into concerning the holy Scriptures (in this our day) the one is that which I have spoken to already, which IS in those who think to have Eternal Life in the Scriptures, where it is not to be FOUND, but IN Christ (as I said before) the other Extream is run into by Prophane persons, who do not value them and esteem them as they are truly worthy, but in their Pride and Presumption greatly lightly them, yet make EVIL use of them many times in wresting of them to uphold and justify themselves in their Ranterism and Debauched Wicked Conversations; the State also of the latter is greatly to be lamented, and it is the earnest desire of my Soul with many more, that those might come

come to Unfeigned Repentance for this their great **E V I L**, that so they might come to a true and godly use & Esteem of the holy Scriptures, and so to have profit by them, and comfort in them, as the true Believers had in Primitive Times, and such now have, **G L O R Y** to the Lord God for the same; it is the **S p i r i t** (or **L i g h t**) of **T r u t h**, which leadeth the true Believers into all **T r u t h**, and (convinceth the **W o r l d** of **s i n**) that giveth a right **U n d e r s t a n d i n g**, and leadeth to a right use of the **S c r i p t u r e s**; this **S p i r i t** was mans **G u i d e** before the **S c r i p t u r e s** were written, by it men were made **h o l y**, before they gave forth the **h o l y S c r i p t u r e s**; this is the **K e y** which openeth them and leadeth to a right use and application of them; but they whose Minds are gone **A S T R A Y** from this **S p i r i t** who have not, & do not **L E A R N** of it; those do **W R E S T** the **S c r i p t u r e s** to their own **D e s t r u c t i o n**, as some did in the **A p o s t l e** **P e t e r**'s **D a y e s**, against whom he testified; Christ told some amongst the earthy **W i s e** **J e s u s**, *T e n e i t h e r k n o w t h e S c r i p t u r e s n o r t h e P o w e r o f G o d*; yet those were great **T a l k e r s** of them; and even as they knew them not, not owning the **K e y** that openeth them, so many in our day knoweth them **N O T**, because they believe not in the **S p i r i t** of **T r u t h**, which **O N L Y**, openeth them.

Concerning Good Example.

Christ suffered for us, leaving us an example that we should follow his steps, who did not Sin, neither was Guile found in his Mouth, 1. Pet. 2. 21, 22. Here the holy Apostle shews that it is the **D u t y** and **P r a c t i c e** of all true **C h r i s t i a n s** to follow the **E x a m p l e** and the **h o l y c l e a n S t e p s** of the **h o l y m a n** Christ Jesus, who did not Sin: But those who do continue in Sin, and plead for a continuance in the same all their dayes (upon Earth) who Sin (as they say) in their most **H o l y D u t i e s**; these are very far from the **h o l y F a i t h**, and **h o l y C o n v e r s a t i o n** of the **A p o s t l e s** and **M i n i s t e r s** of Christ and all true **C h r i s t i a n s**, and very far from following his pure Examples, and his **h o l y c l e a n S t e p s**.

The **A p o s t l e** **J o h n** saith concerning Christ, *H e r e b y d o w e k n o w t h a t w e k n o w h i m*, if we keep his **C o m m a n d m e n t s**: *H e t h a t s a i t h*,

I know him, and keepeth not his commandments, is a Liar, & com-
But whoso keepeth his Word, in his verity is the love of God per-
fected, hereby know we that we are in him; he that faist, he
abideth in him, ought himself also to walk even as he walked,
1 John 2. 3, 4, 5, 6.

Reader, see how these holy men of God agree in their Testi-
mony in this weighty matter: these holy men did abide in
Christ, and Christ in them, they by virtue of his divine spiritual
dwelling in them, were strengthened and enabled in their Lives
and Conversations to follow that holy Example which he gave
them in the dayes of his Flesh, who went about doing Good,
who never did Evil; and though they had sinned, he redeemed
them from it, and from the Devil the Author or Original of it. And
so many came to behold their good Conversation in Christ,
COUPLED WITH FEAR, as the Apostle exhorteth; 1 Pet.
3. 2. John saith, *We know that whosoever is Born of God sin-
neth NOT* — *And we know that we are of God, and the whole
World lieth IN WICKEDNESS.* And we know that the Son
of God is come, and hath give us an understanding, that we may know
him that is true, and we are in him that is true, even in his Son
Jesus Christ; this is the true God and Life eternal. Little Chil-
dren, keep your selves from Idols, Amen. 1 John 5. 18, 19, 20, 21.
Here the Apostle sheweth plainly who are true Christians [and
who are not] the true Christians are in Christ, who hath re-
deemed them out of the bondage of Corruption, into the glo-
rious Liberty of the Sons and Daughters of God; and such have
the Spirit of Christ bearing witness with (or unto) their Spirits
that they are the Children of God [according to the promise of
God] Rom. 8. 16, 21. And they are NOT TRUE Christians
who Lye, or continue all their dayes in Sin and Wickednes; these
are the World, as John saith. Certain it is, those who
go on in Sin, who plead a necessity to continue in it all their days
they live or abide upon Earth; these are NOT the Bride, the
Lambs Wife, the true Church, whom HE presents to the Fa-
ther, a glorious Church WITHOUT spot or wrinkle, or any
such thing, Holy and without Blemish, as in Ephes. 5. 27. But
those pladars for, and continuers in Sin all their dayes, these
are

are the Harlot ; these are the World that lieth in Wickedness, whom the cursed One is the God of, who hath BLINDED THEIR MINDS ; these are in the broad way that leads to Destruction; IN VAIN DO these call Jesus Lord, who do not believe his Commands, who are not governed by him. who do not that which he faith : he said, *Learn of me, I AM MEEK AND LOWLY, and ye shall find rest to your Souls.* A Remnant hath learned of him in this Age, and hath found his Promise true, Glory to the Lord God for the same, they have found Rest and Peace to their Souls in him, THEIR PRINCE of PEACE ; though they have Trouble & Oppression in the World for his S. KE : yet these can truly say as the holy Apostles said of the faithful followers of Christ of Old, **GREATER IS HE that is in you, then he that is in them** (to wit, the World) *by whom we overcome them; they are of the World, therefore speak they of the World, & the World heareth them: We are of God, he that knoweth God heareth us; he that is not of God heareth NOT US; hereby know we the Spirit of Truth, and Spirit of Error,* 1 John 4.4,5,6. The Apostle Paul said unto the the Philippians, *Brethren be followers together of me, and mark them who walk so as ye have US for an ENSAMPLE: for many walk of whom I have told you often, and now tell you, even WEEPING that they are Enemies of the Cross of Christ,* Phil. 3.17, 18. to the end of the Chapter. The same Apostle said to the Corinthians, *Be ye followers of ME, even as I also am of Christ,* 1 Cor. 11.1. The Apostle Peter writ unto the Elders of the Church of Christ, saying, *Feed the Flock of God which is among you, taking the oversight thereof, NOT by constraint, but willingly; NOT for filthy Lucre, but of a ready mind; NEITHER as being LORDS over Gods Heritage, but as ENSAMPLES TO THE FLOCK,* 1 Pet. 5.1, 2, 3.

Reader, there are several things worthy of thy serious and weighty Consideration, in these words of the holy Apostle Peter ; the first is, that the Elders of the Church of God and Christ did and do (as Instruments in God's Hand, Ministering (that is, Serving) in his own Spirit and Power) feed the Flock of God and Christ : Secondly, That they did and do take the oversight of the Flock, not by Con-

straint, but willingly: God makes them willing by his heavenly power, they are NOT made willing by Gold or Silver, Corn or Cattel, or any earthly thing, neither do they AFFECT Titles of Eldership in Pride or Vain Glory; but the False Teachers and Elders are made willing to Preach for Gold and Silver, Corn and Cattel, and Earthly things; & how such affect Titles & Earthly things more then the true Elders WORK is known to God, and it is discerned by many in this Morning of his heavenly Day, which is dawned in this our Age, glory to the Lord God for the same: Such who feed with the Fat, and cloath with the Wooll, and make a PREY upon the People, are in *Balaams* Way and Error, who covet the Wages of Unrighteousness; yea, many in *Cains* way, in Envy, Persecuting about these things, some even to Death; and for these things they strive one against another; the strife is, who shall have the fattest Benefice. The TRUE Elders and Ministers did not, nor do not take the oversight of the flock of God for FILTHY LUCRE, but of a ready mind, which God begetteth in them by his good Spirit; FILTHY Lucre is Earthly gain ILL GOTTERN. Christ Jesus commanded his Disciples, (whom he made Elders, to watch over his Church) saying, *Freely ye have received, freely give.* Those who esteem themselves Christs Ministers, yet take the over-sight of their Flocks, and watch over them, and teach them for Gold, Silver, Corn, Hay, &c. this their Gain is ungodly, it is ILL gotten, because in the getting of it they break Christs Command (whose Servants they pretend to be) and in so doing they greatly dishonour him: Yet still the Ministers of Christ have power to eat such as is set before them freely, but not to force or compel by Persecution those who did or do receive Spiritual things from them (the Spirit of God makes such willing, there is no use for outward Force and Persecution in this concern) so then to be sure they had not power by outward Force to compel those who did not believe nor receive their Testimony, or to pay them for preaching, though the true Apostles and Elders had power to eat, &c. and where they did sow Spiritual things to reap Carnal, yet they laboured with their own hands, that they might make the Gospel

spel without charge ; so far were they from desiring or receiving any outward thing for preaching from Unbelievers, that they laboured with their own hands that they might not be chargeable to the Believers ; No, the Ministers and Elders who were and are made by Christ, were and are men of nobbler Spirits then to do so. The true Elders and Ministers were not, nor are not Lords over God's Heritage, but were and are good Examples, and true Servants to the Flock ; And their Exhortation was and is, to walk as they had and have them for Examples, Glory to the Lord for the same.

The faithful Elder and Apostle *Paul*, by the holy Ghost exhorted *Timothy*, saying, *Be thou an Example of the Believers, in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity* — *Neglect not the Gift that is in thee, &c. take heed unto thy self, and unto the Doctrine, continue in them ; for in so doing, thou shalt save both thy self, and them that hear thee* ; see 1 Tim. 4. 12. to the end. Again, Chap. 5. 22. *Lay Hand suddenly on NO man, neither be partaker of other mens Sins ; KEEP thy self PURE, &c.* They are blessed, who follow the blessed Example of the Lord Jesus Christ, and his holy Apostles and the Elders made by him, who abide in his Doctrine, and in the Faith which he is the Author and Finisher of, and in the love which reacheth to all People, both Friends and Enemies ; which Love thinketh no Evil, neither doth any Wrong or Evil ; which Love is stronger than Death, it is not puffed up, it doth not have it self unseemly : *This Love is the fulfilling of the holy Law of God*, as saith the holy Apostle. All who keep therein are PLEASANT to the Lord, and honoured by him with a truly tendered Heart, and lowly mind, and with the pure Patience (in and through all Tribulation, Trials and Affliction, which cometh upon them for Christ's sake) in which they possess their Souls in peace and quietness, being kept by the mighty Power of God, through the precious Faith and Love which is shed abroad in them, BY and in Christ Jesus. *He that saith he abideth in him ought himself also to walk even as he walked* ; see 1 John 2. 6.

Concerning

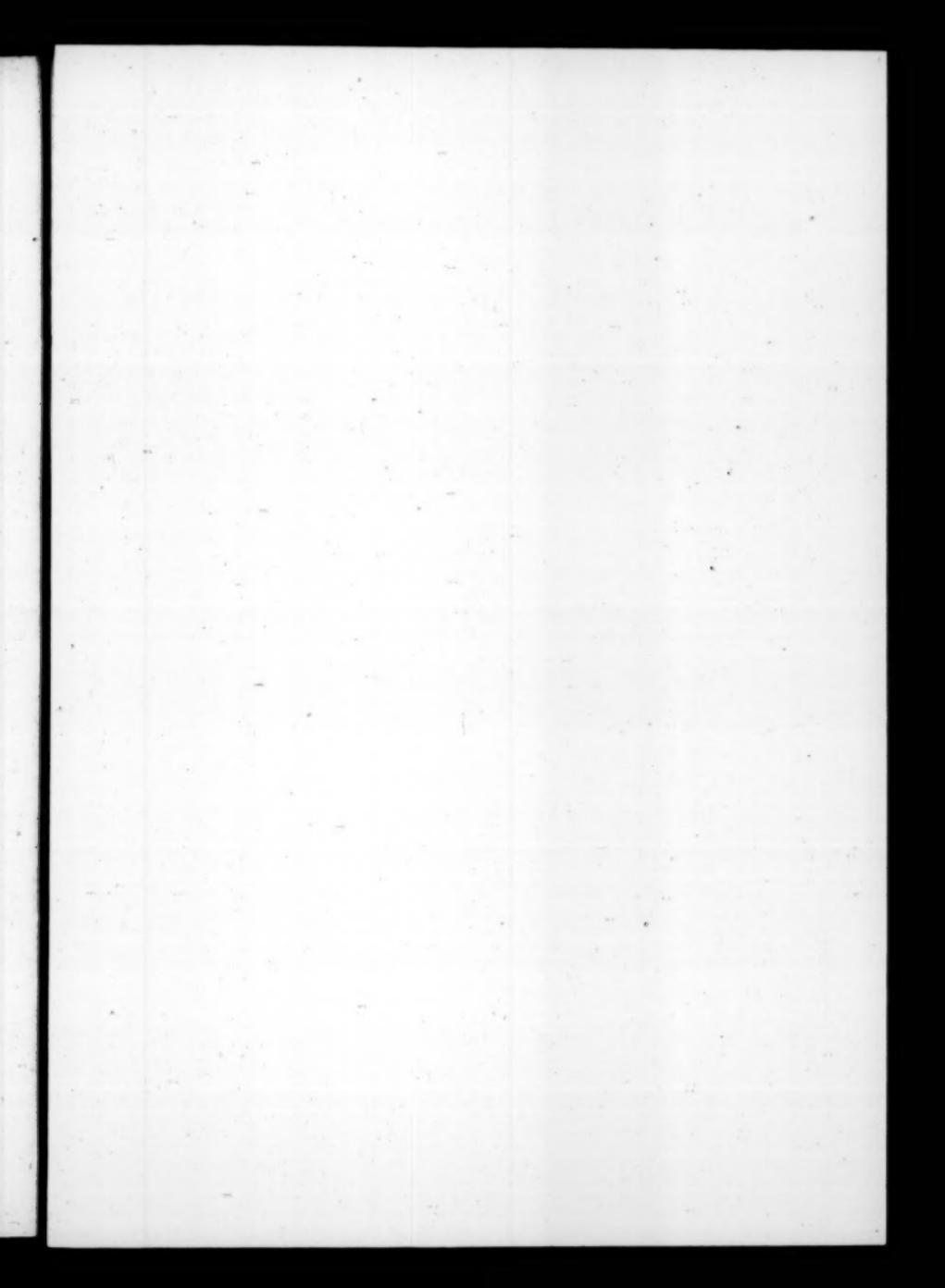
Concerning Original Sin.

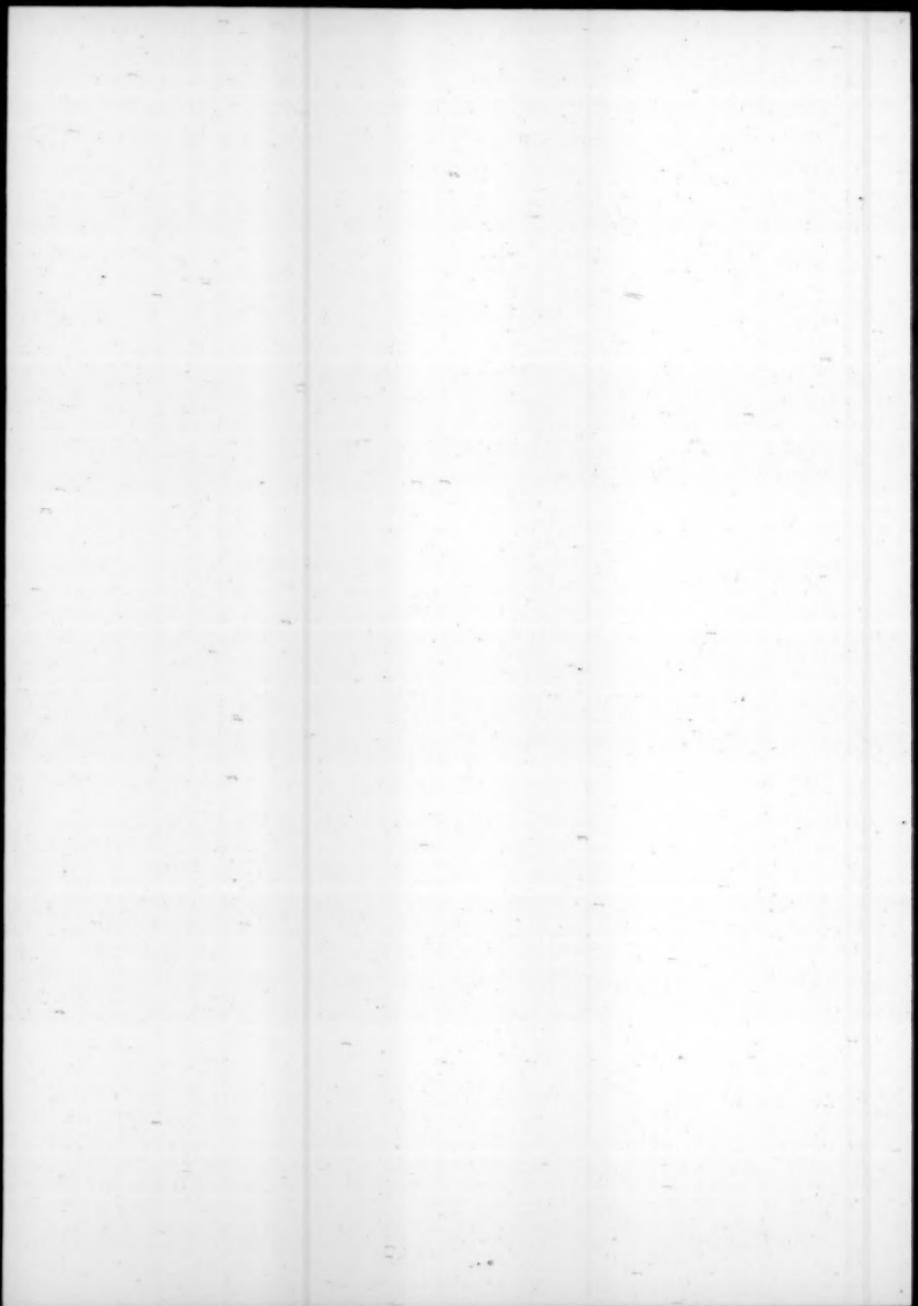
IN page 10. J. B. takes upon him to say something concerning Original Sin; he saith to his Neighbour, *I understand by you, that its contrary to the Doctrine you teach, &c.*

Answ. The Original or first cause of Sin, is the Devil, who abode not in the Truth (as Christ said.) The Apostle saith, *He that committeth Sin is of the Devil, for the Devil sinneth from the beginning; for this purpose was the Son of God made manifest, that he might Destroy the Works of the Devil, 1 John 3. 8.* Jesus said, *Whosoever committeth sin is the Servant of sin, Joh. 8. 34.*

J. B. saith to his Neighbour (in the aforesaid page) *You told me, you questioned not at all, but all those Infants that dyed without actual Sin were received into Heaven, having nothing to be laid to their Condemnation.*

Answ. J. B.'s Neighbour hath spoken very Soberly, and Charitably, and Scripturally, and Soundly in this matter, though J. B. doth ignorantly Cavil against him for it; the Dark, Rebellious, Apostized Jews were like unto this J. B. they said, *The Fathers have eaten sour Grapes, and the Childrens Teeth are set on edge, &c.* These Dark sayings displeased the Lord, and he Rebuked them for them by the Mouth of his Servant Ezekiel, saying, *The Soul that sinneth it shall dye; the Son shall not bear the Iniquity of the Father, neither shall the Father bear the Iniquity of the Son; see Ezek. 18. 2, 20. read the Chapter through.* Moreover the Lord said by the Mouth of the Prophet Jeremiah, *They shall say no more the Fathers have eat a sour Grape, and the Childrens Teeth are set on edge; but every one shall dye for his own Iniquity; every man that eateth the sour Grape, his Teeth shall be set on edge, Jer. 31. 29, 30.* Thus it plainly appears that little Infants, who never acted or committed Sin, must not be cast into Hell, for their Fathers Sins, but dying without actual Sin must inherit the Kingdom of Heaven. — Jesus called a little Child unto him, and set it in the midst of them, and said, *Verily I say unto you, except ye be converted and become as little Children,*





ye shall not enter the Kingdom of Heaven, Mat. 18. 2, 3. Mark 10. 15. Luke 18. 17. Jesus said, Suffer little Children, and forbid them not to come to me, for of such is the Kingdom of Heaven, Mat. 19. 14.

Concerning doing Good.

J. B. thou art a great Enemy to the Command of Christ, who
faith, *Be ye Perfect, &c.* pag. 26. Thou bringest those words
in *Psal. 14.* which say, *There is none that do Good, no not one.*

Answ. Those words were spoken of Mankind in the Fall, to a Generation of Evil-doers. In the same *Psalm* God said, *Have all the Workers of Iniquity no Knowledge, who eat up my People as they eat Bread, and call not upon the Lord!* And in the next Verse he saith, *God is in the Generations of the Just and Righteous.* Here thou mayst see that there was a Just and Righteous Generation, and those were Hated and Persecuted by the Workers of Iniquity, for the Good that appeared in them, which though the Lord was the Principal Worker of, yet they as Instruments in his hand were acted in what was Righteous and Good, *Mat. 12. 34, 35.* And Christ saith, *The GOOD MAN out of th: GOOD Treasure of his Heart, bringeth forth GOOD things; and the Evil Man out of the Evil Treasure of his Heart, bringeth forth Evil Things.* By this thy Ungodly Plea against Christ's Command, thou declarest thy self to be one of the Evil Men, who brings out of thy Evil Treasures thy Evil Words, against the plain Command of Christ and of God, who said, *Be Holy, for I the Lord your God am Holy:* and against the Doctrine of the holy Man, who saith, *Cleanse your Hands ye Sinners, Purifie your Hearts you Double-minded, &c.* And again, *Let the Wicked forsake his Way, and the Unrighteous man his Thoughts; let him Turn unto God, and he will have Mercy on him, &c.* Again, *Without Holiness no man shall see the Lord; and Holiness becomes the Lord's House forever.* And the Apostle said unto the Saints, *The House or Temple of God is Holy, which House or Temple ye are.* And the Apostle *Paul* said to *Christian Romans, I am perswaded of you, that ye are FULL the*

of all GOODNESS, &c. *Rom. 15. 14.* And again to the Hebrews, Chap. 13. 16. the Author saith, *To do GOOD and to Communicate, forget not, for with such Sacrifice God is well-pleased.* Again, *Gal. 6. 10.* Paul Exhorteth the Saints, *To do GOOD unto all men, especially to the Household of Faith.* And again to the Thessalonians, *Ever follow that which is GOOD.* And again, *Hold fast that which is GOOD,* *1 Thess. 5. 15, 21.* Again, *Paul to Timothy,* the first Epistle, Chap. 6. Vers. 18. *Charge them that are Rich in this World, that they be not High-minded, that they do GOOD, and be Rich in GOOD WORKS, &c.* Thus it appears from the Testimony of the holy men of God, that the People of God, both under the Law and Gospel, were commanded to do that which was GOOD, and by his power they were enabled to do GOOD: So this is written in Love to J. B. as a just Rebuke for his Contempt of Christ's Command, and encouraging People to continue in that which is Evil.

Concerning the Righteousness of God, and also of Man's own Righteousness.

J. B. (as a Plea for Evil-doing) faith, *All our Righteousness are as filthy Rags;* and faith, *the Church confesseth so,* *1ia. 64. 6.*

Answe. In this Chapter the Prophet Representeth and Lamenteth the Sinfull, Apostatized State of the Jews, saying, *Our Iniquities have carried us away like the Wind, all our Righteousness is as filthy Rags.* In the same Chapter he also saith to the Lord, *Thou meetest him that rejoiceth, and worketh Righteousness, those that remember thee in thy Way.* Here again thou mayst see that there were two Generations, one rememb'ring God in his Way, and working Righteousnes therein; and the other in their Iniquities, which carried them away as the Wind.

J. B. Though all the Righteousnes of the Jews in their Apostacy were and are as filthy Rags; yet the Righteousnes of the true Christians (the Church in God, made of Living Stones chosen and precious) are not as filthy Rags: It were horrible Blasphemy

Blasphemy to say so, for Christ is the Righteousness of the true Christians, as saith the holy Apostle, *But of him are ye in Christ Jesus, who of God is made unto us Wisdom, Righteousness, Sanctification and Redemption; see 1 Cor. 1. 30.*

J. B. Take notice of this, Christ was and is in the true Christians, made of God unto them Wisdom, which Wisdom did and doth lead them out of sin, which the Wisdom of the Serpent hath led into; so Christ the Power and Wisdom of God, who leads them out of Unrighteousness (which is Sin) he did and doth become THEIR Righteousness, who Redeemeth and Sanctifieth them. And this is the Righteousness which we (the People of God called Quakers) own, stand and Plead for, and NO OTHER: This is the Righteousness which the Apostle Paul desired to be found in, and not in his own Righteousness, which was of the Law, which he did sometime hold up in opposition to Christ the Substance, as may be seen at large in his Epistle to the Philippians, Chap. 3. The same Apostle said of the Jews, in their Apostacy (thus) *For they being Ignorant of God's Righteousness, and going about to Establish their own Righteousness, have not submitted themselves to the Righteousness of God; for Christ is the end of the Law, for Righteousness sake to every one that believes, Rom. 10. 3, 4.* Christ offered up himself through the Eternal Spirit, as a Lamb without Spot and Blemish, who by offering up himself once for all, put an End to the Jews Offerings of Lambs, the Blood of Bulls and Goats, and all the rest of their Carnal Shadowy Ordinances, which could not take away Sin, nor make the Comers thereunto Perfect, as appertaining to the Conscience. But the Unbelieving Jews continued their Sacrifices in opposition to Christ the Substance, who had ended them, and so they sought to be justified by the Shadowy Works of the Law, which Christ had ended; and though it was a Righteous thing in the sight of God that the Jews should observe and practice those Outward, Shadowy Works of the Law which he had commanded, until Christ had ended them, yet when Christ had ended those Works by his one offering, & they still continued in them, this was an Unrighteous thing in Gods sight, & therefore he rejected them, yet they looked

ed upon and judged what they did to be Righteous, and this the Apostle esteems their own Righteousness, & so they did not submit to the Righteousness of God, (WHICH IS CHRIST) but stumbled at the stumbling Stone, as its written: And TOO like these are many of the Professors of our Times, who hold up those JEWISH Shadows (which never were a Command to us Gentiles) in Opposition to Christ Jesus, who saith, *I am the Light of the World, and he that followeth me shall not walk in Darkness, but have the Light of Life: and saith, Believe in the Light that you may be the Children of the Light.* Now as concerning Christ's putting an End to the Work of the Law, we do NOT believe that Christ has put an end to the Command of God, who said, *Thou shalt Love the Lord thy God with all thy Heart; and thy Neighbour as thy self: Thou shalt do no Murder: Thou shalt not Steal, nor Covet any thing that is thy Neighbours: Thou shalt not bear False Witness, nor remove the Ancient Land-mark, &c.* But we believe that Christ fulfills these Commands in all them that through Faith and Obedience grow up in him (who is the true Vine) by leading them to do those before-mentioned things which God Commands: so the true Christians cease from the Shadows [and in Christ by his Virtue and Power] do Love God with all their Hearts, and their Neighbour as themselves, on which Commands, as Christ saith, *hang all the Law and the Prophets*, Mat. 22. 40.

Concerning Perfection.

IN page 24. J. B. saith, speaking to the People called *Quakers*
You hold that Perfection in degree is attainable in this Life.

Answ. We do own the command of God,
See Gen. 17. who said unto Abraham, *I am God all-sufficient,*
Gen. 6. 9. *walk thou before me, and be thou Perfect.*
Deut. 18. 13. We say God was sufficient to enable him to
Psalms 37. 37. keep his command; and we believe he did
Matth. 5. 48. so: And we do believe the Command of
Luke 6. 40. Christ, who said, *Be ye therefore perfect, as*
1 Cor. 2. 6. *your Father which is in Heaven is perfect.* And
we do believe it is possible to keep this command

mand of Christ, by and through the Virtuous spiritual Presence of Christ, in and with the believing **DILIGENT SOULL**. And we do believe that the Gifts which were and are given for the **PERFECTING** of the Saints, did and do accomplish that for which they were and are **GIVEN**. The Apostle said, *We Labour that we may present every man perfect in Christ Jesus.* And we do believe that many were perfected in Christ Jesus, though some Crucified Christ unto themselves afresh, and put him to open shame, as the Apostle saith. We do believe the holy Apostle, who said, *Whosoever is born of God, doth not commit Sin: for his Seed remaineth in him; and he cannot Sin, because he is Born of God.*

Now as to J. B's Charge, *That we hold forth andown, that Perfection in degree is attainable in this Life.*

I Answer, The Word *Degree* concerning *Perfection*, is neither ours Word, nor did I ever read it in the Scriptures of Truth, as used by him concerning *Perfection*. But this word *Degree* he hath thrust into his Charge against us, thinking (no doubt) thereby to make it the more strong; but all his labour is in vain: He doth not declare what he meaneth by the word **DEGREE**; but if by *Degree* he mean a *freedom from acting or committing Sin*, such a *Perfection* we do believe is attainable in this *Life*, by and through the mighty working of God and Christ in men and women; and this is according to the command of God & Christ, & the Doctrine and Experience of the holy Apostles: But if by the word *Degree*, J.B. mean a *Perfection of Glory* in the **HIGHEST** attainment of *Glory* that can EVER be enjoyed, then we **DEEM** that such a *Perfection* is attainable in this *Life*, or while we dwell here upon Earth: For WE are of the same Faith the holy Apostle was of, who when he was near to depart out of this *World*, said, *I have fought a good fight, I have kept the Faith; henceforth there is laid up for me a Crown of Righteousness, which*

2 Cor. 7.1.

Ephes. 4.11,12.

13.

Heb. 5.14.

*Col. 1. 28. & 4,
12.*

2 Tim. 3.17.

*Heb. 12.22,23,
& 13,21,& 6.1.*

James 1. 4.

1 Pet. 5.10.

2 Cor. 13.9.

1 John 3.9.

God the Righteous Judge shall give unto me at that day; and not to me only, but to all those that love his appearance.

J. B. hath taken upon him to interpret the Apostle John's words, who saith, *Whosoever is Born of God doth not commit Sin; he cannot Sin, &c.* J. B. saith, *The meaning of these Words can be but this, Whosoever is Born of God, doth not make it his practice to Sin.*

Answ. What Confusion, Falseness and Nonsense is this, to say that he who commits Sin doth not practise Sin; this is horrible abuse, and wrecking the holy Scriptures, which God will bring him to Judgment for: and if he do not Repent, and cease from such Ungodly silly work as this, he will bring Destruction upon himself. As I do understand this J. B. is one of that sort of men, who do in their Confessions tell the Lord God, that *they do Sin in their most holy Duties.* Now if their most holy Duties have Sin in them, then there is Sin in all those other things, which they call Duties, and consequently in their Actions, which they do not account Holy Duties; and so they make it their Practice to Sin; and so according to his own Argument *Such who make it their Practice to Sin, are not born of God:* But to speak his mind more fully, I do apprehend his meaning is, that *the Children of God do not commit so much Sin, as the Children of the Devil do.*

Answ. When the Apostle saith, *He that is Born of God, doth not commit Sin;* he also saith, *He that commits Sin is of the Devil.* In the next verse he saith, *In this is the Children of God manifest, and the Children of the Devil, &c.* 1 John 3. 10. J. B. I ask thee, dost not thou believe that God is **GREATER** then the Devil? why then must Sin needs be in those who are Born of God? (as thou wouldest have it) Oh that thou saw thy Blasphemy herein! it would surely make thee ashamed and bring Sorrow upon thee: But if in thy judgment those whom God BEGETS, who are BORN of him, must commit Sin, and live in it all their dayes, and Sin in their most Holy Duties. I ask, what DIFFERENCE dost thou put between God's Children, and the Devil's Children whom he begets, and who are Born of him; for the Devil hath a Generation of whom he is the Father, as Christ said (see John 8. 44.)

For

For we believe that he that is Born of God is REGENERATED, that is, washed and cleansed through the virtue of the holy Spirit of Christ, which is shed abroad abundantly in the Hearts & Souls of the true Believers; & by virtue of this, growing up in it, as the Branches in the living Vine are they redeemed out of the ACT of Sin, and have dominion given them in and by Christ over IT, and the Devil who is the Author of it; and such can say, as the Apostle said, *Greater is he that is in us, than he that is in the World* (to wit) *the Wicked*, BY WHOM we overcome them; and such can say as the Apostle said, *Of my self I can do nothing, but I can do all things through Christ that strengthens me*; and such can say, as the Apostle said, *We are CONQUERORS, and more than Conquerors through him that hath loved us*; and such do know Satan BRUISED under their Feet, BY CHRIST the blessed Seed, whom God promised should bruise his HEAD: and the Apostle told the Believers in Christ, *That God whom they waited for should suddenly come, and bruise Satan under their FEET*. And the Apostle said, *I live, yet not I, but Christ lives in me*; and the Life that I NOW LIVE IN THE FLESH, it is by the Faith of the Son of God. [Mark] this Life was not a Life in Sin; for Faith in the Son of God gives Victory over Sin and the Devil, that is the author of it, Rom. 6. 2, 7. and the same Apostle saith, *How shall we that are dead to Sin live any longer therein* — and he said, *He that is dead is freed from Sin*. And he also speaks in one of his Epistles of dying daily; and in the aforesaid Chapter sayes, *I am dead with Christ, &c.* So he knew a time of dying unto Sin, after his understanding was opened to see the sinfulness of it, & so dying gradually to it, he came to be dead to it, and so he said (as before) *I live, yet not I, but Christ lives in me*. The Apostle Peter said to the Jews, *Unto you first God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his Iniquities*, Acts 3.26. Mark J. B. thus God sent his Son to bless People, in turning them from their Iniquities; all Iniquity is Sin, & all Sin is of the Devil: so THEY who are turned from Sin, which is the Devil's work, are under the Blessing: but they that continue in Sin to the end of their dayes, who Repent not, who forsake not, they are under the Curse.

Christ

Christ saith, *Whosoever committeth Sin, is the Servant of Sin,* John 8. 34. And the Apostle exhorted, saying, *Resist the Devil, and he will flee from you,* James 4. 7. The Apostle John wrote to the Young-men, saying, *Ye are strong, the word of God abides in you, ye have overcome the wicked One.* Now mark J. B. thele Young men were strong, the Word or Seed of God did abide in them, and by his virtue and strength they had overcome the wicked One, as he saith; and he wrote unto the Fathers, saying, *You have known him that is from the beginning.* He doth charge NEITHER of these with the act of Sin, or committing of Sin at that TIME, though they had all sinned; for faith he, *If we say we have not sinned, we make him a Liar, and his Word is not in us.* But these had CEASED from Sin, according to the command of the Lord, who said, *Cleanse your Hands, ye Sinners, and purifie your Hearts ye double-minded, &c.* But to the Little Children he said, *I write unto you Little Children, because your Sins are forgiven you for his Name-sake;* but also said, *Little Children, these things I write unto you, that ye Sin not.* Shewing hereby that though then all Sin was not vanquish't or overcome in them, yet they were to wait to grow up into Christ, and in him to Reign over it, as the Fathers and Young-men did.

J. B. here take notice John writes to three states, the weakest of which he named his little Children, who though they had a love to him, and the Testimony born by him, yet were they not established in Christ, over all Sin and the Devil, the author of it, as the Aged and strong in Christ were. And as for John's saying, *If we say we have no Sin, we deceive our selves,* I say and affirm, that his so saying doth no more prove him an actual sinner at that TIME, then the Apostle James his saying, *With the Tongue we curse men,* proves James a Curser of men at that time, which is just no proof at all: For James writes to the twelve Tribes scattered, many of whom were wicked, and unruly Tongued, and Curseless, as he said; and he being a natural Jew, who sprung from the Loins of Abraham, as did all the Jews; in that fence he called them Brethren, but he was then no Curser, but abode in the Doctrine of his Master, who said, *Bless them*

them that Curse you: And James said, That man's Religion is Vain that hath not a Bridle to his Tongue. And if James had been a Curse at that time, his own Religion had been VAIN, and he himself condemned by Christ & by the Apostle Paul also for a Hypocrite, for judging that in them which HE ACTED HIMSELF, but he was a holy Man of God and lived in the Possession of the Good he exhorted them unto, and out of the bad he reproved them for—So John in the same way and manner speaking in condescension, he allowing those his little Children to have some relation to him, he being a faithful Labourer and traveller for their conversion, faith (with respect to them) If we say we have no sin we deceive ourselves, &c. John saith, that which we have heard and seen declare we unto you, that you also may have fellowship with us, and truly our fellowship IS with the Father, and with his Son Jesus Christ: This then is the Message which we have heard of him, and declare unto you, that God is Light, and in him is no Darkness at all: if we say we have fellowship with him, and walk in Darkness, we Lye, and do not the Truth; but if we walk in the Light, as he is in the Light, then have we fellowship one with another, and the Blood of Jesus Christ his Son clearseth us from all Sin, 1 John 1.

J. B. Here take notice John, had fellowship with the Father and Son, and he wrote to the little Children and others, That they might have fellowship with him, &c. which none can have when and while they are committing sin, which is the Devils work (but may when they have repented and forsaken it.) Christ said to his Disciples, Ye CANNOT serve God and Mammon, ye must forsake one & cleave unto the other. This Mammon signifies Earthly Riches, and if man cannot serve God and them at one and the same time (that is) set them up as Idols in his Heart, then to be SURE Man cannot serve God and the Devil both at one time; for Light has no Communion with Darkness, nor Christ with Belial, nor the Temple of God with Idols. Now the words of the Apostle John, are as follow, He that committeth Sin is of the Devil, for the Devil sinneth from the beginning; for this purpose was the Son of God made manifest, that he might Destroy the Works of the Devil. These words we

truly own, as we do the other, which are, *He that is born of God doth not commit sin*: That is, we do as absolutely believe that he that committeth sin is of the Devil, when and while he committeth sin (which is the Service of the Devil) as we believe he that is born of God doth not commit sin. In the same Chapter the same John saith, *Let no man deceive you, he that doth Righteousness is Righteous, even as he is Righteous*. And further saith, *In this the Children of God are manifest, and the CHILDREN OF THE DEVIL; wh soever doth NOT Righteousness is NOT of God, &c.* 1 John 3.7, 8, 9, 10. The Apostle Paul saith, *Rom. 6. 16. Know ye not that to whom ye yield your selves servants to obey, his servants ye are to whom ye obey, whether of Sin unto Death, or of Obedience unto Righteousness*: And further saith, *Gal. 6. 7. If you live after the Flesh you shall dye, but if ye through the Spirit mortifie the deeds of the Body ye shall live; he that sows to the Flesh shall of the Flesh reap Corruption, but he that sows to the Spirit shall of the Spirit, reap Life Everlasting*. Now who reads what is here written with a spiritual Understanding, may see that John's Saying, if we say we have no sins, &c. doth not prove that he was THEN AN ACTUAL SINNER, though it doth shew that the little Children, who stood in some relation to him, as aforesaid, had not yet over-grown all sin (as we have EXPERIENCE in this Day of God's mighty Power, wherein he is making his People WILLING and also A B L E to forsake Sin, and the Devil, who is the author of it) and we do say, there is a TIME which is given by the Lord God to Mankind to see their sins, and a time to be made truly Sorrowful for them, and UNFEGNEDLY TO REPENT and to be forgiven in the Name of the Lord Jesus Christ, who tasted Death for EVERY MAN; and a TIME to grow up IN Christ, into Dominion over Sin, and the Devil, who is the Author of it; so that we say this Work is wrought GRADUALLY in men & women, people are not so soon converted, washed and cleansed from all their sins, as they come to the sight of them, but there is a STRONG Spiritual Combat or Warfare to be known after man is convinced of his sin, before he be WHOLLY dead to it, and redeemed from it, and the Devil who is the Author of it:

and

and all who believe in the Spiritual and Divine Light of Christ, which sheweth them their sins, and PATIENTLY wait THERE-IN, they will see this Work wrought in order to their Salvation; though they first sow in Tears, they shall certainly afterwards reap in Joy, and though their Temptations, Troubles and Sorrows may be many, God will certainly deliver them out of them all.

J. B. As for thy interpretation of John's Words (that is) *He that is born of God doth not commit Sin*: It is Unscriptural, Unreasonable and Ungodly; it is not the holy Scriptures, nor the Greek Copies, which thou callest the *Original* that is thy Rule for this thy Ungodly Writing and Perverting of John's Words, but thy own Wicked, Dark and Sinfull Imaginations; I desire thou may find a place of Repentance, and so forgiveness at Gods hand, and cease from such Ungodly Work as this, for if thou do not, God will reward thee according to thy Ungodly Deeds, and the Cup which thou must drink (as the reward of thy Work) will be Bitter. John faith, *In this is the Children of God made manifest, and the Children of the Devil; whosoever doth not Righteousness is not of God*: But thou arguest, *That the born of God do commit sin*, which is Blasphemy; but seeing this is thy Ungodly Opinion, that the born of God doth commit sin; I say, the born of the Devil doth no more but commit sin; so here thou pur'st not a righ^t difference betwixt the Righteous and the Wicked, and so thou art not God's Minister or Mouth to the People, but in these thy Ungodly Interpretations of the holy Scriptures thou art the Minister and Mouth of the Father of Lyes, who hath led people into sin, who telllest them they must never come out of it on this side the Grave. Thus thou and many others have made agreement with Death, and a Covenant with Hell for Term of Life, and if you do not know this Covenant broken by Christ Jesus, and by him be led out of sin, your Reward will be Miserable in the World to come: but we greatly desire your Unsigned Repentance and Salvation.

What a Wild Drafted Interpreter of the holy Scriptures is this J. B? If he go on to interpret the rest of the Commands of God and Christ, as he hath done these Commands to be Per-

see, Holde &c. what Mad Work will he make? it appears it is not the Scriptures of Truth, nor the Spirit of God that must be his Rule, but rather the Temptations of the Wicked One, which hath large room in his Unbelieving Heart, as this Ungodly Plea doth largely manifest. Gods Command is, *Thou shalt do no Murder*: Now according to J. B's Wild Interpretation of the before-mentioned Commands, he may say, Those who are born of God may or must Murder: But they may not Murther with that allowance that some other Murderers do, or they must not do so much Murder as some others do. *Again, God saith, *Thou shalt not Steal*: But J. B. may say by his Mad Rule of arguing; they may or must Steal; but they who are born of God may not or must not Steal with that allowance that others who are not born of God do, or they must not steal so much as such do. And after this his Ungodly way of arguing he may deal thus with the rest of the Commands of God and Christ.

J. B. to strengthen thy Plea for the Devil, and Sin, which is his Work; thou mentionest Paul's Words, who said, *That which I would not do, that do I.*

Answ. Paul and all the Saints, who did (and do) wait diligently upon God, did and do grow from one degree of Grace unto another; and Paul did grow up in Christ unto a better and stronger State: He said, *I am Crucified with Christ, &c. I live, yet not I, but Christ liveth in me; and the Life that I now live in the Flesh, I live by the Faith of the Son of God.* And he said, *I can do all things through Christ that strengtheneth me.* And he said, *I have fought a good fight, I have kept the Faith, &c.* And he said, *The Law of the Spirit of Life in Christ Jesus hath set me Free from the Law of Sin and Death.* Thus it doth appear that he did out-grow those Weaknesses which he doth mention in the 7th Chapter to the Romans; see Chap. 8.

J. B. saith, *David brake the sixth and seventh Commandment.*

Answ. I say, *David repented, bore the Righteous Judgments of God for so doing, and did so no more, and was forgiven; he did not say, that he must continue breaking the commands of God.*

God all his dayes, as many of the Priests and Professors of England and other Nations do; he prayed to God to cleanse him from his secret Sins, and from Blood-guiltiness, and God heard his Prayer, and did so; and it is written, that David turned not aside from any thing that God commanded him all the dayes of his Life, save only in the matter of Uriah the Hittite, 1 Kings 15. 5. David is said to be a man after God's own Heart, 1 Sam. 13. 14. So he was before he committed that great Sin, in the case of Uriah and his Wife; and so he was after God had sanctified him through his Righteous Judgments and Mercy: he prayed to God to Wash him, and he said, *I shall be whiter than Snow; make me to hear joy and gladness, that the Bones which thou hast broken may rejoice: Create in me a new Heart, O God, and renew a right Spirit within me — take not thy holy Spirit from me*, Psal. 51. 7, to the 15th.

J. B. in pag. 26. thou chargest the Apostles, *That they all at one clasp forsook or denied Christ.* To prove this thy Charge, thou bringest, Mark 14. 50. 66. which doth not prove thy Charge against them *ALL*; Peter did deny him, but when the Cock crew, he turned about and Wept bitterly: Here was timely and unfeigned Repentance; he did not say, he must continue denying his Master all his Dayes, but he soon became a valiant follower of Christ, and a sufferer with him and for him. *Mark* saith the others fled, but doth not say, they all at once denied their Master: but it appears by their leaving of him at that time, that they did not so boldly confess him before his Enemies, as afterwards they did. But let J. B. consider, that this weaknes which appeared in them, was before the Holy Ghost was come upon them in that FULNESS, which after the Death and Resurrection of their Master they received: The Holy Ghost was NOT yet given, because Jesus was not yet glorified, John 7. 39. But after they were endewed with Power from on high, they confessed him with great boldnes & suffered with him & for him Boldly. J. B. here thou makest Ungodly shifts to plead for Sin term of Life, which plea of thine is to uphold the Devil's Kingdom, which stands in Sin, and thy plea is against the Kingdom of Christ, which doth stand in Holines and Righteousnes: God will reward thee

according to thy Deeds, if thou do not come to unfeigned Repentance; but it is thy Repentance and Salvation that we desire.

In the aforesaid page, J. B. quotes David's words, who said in *Psalms 14. 1. & 53. 1, 3.* *There is none that doth good, &c.* Which Paul repeats in *Rom. 3. 11, 12.* to the 20. where he doth plainly open the Words of David thus, *Now (saith he) we know that what things soever the Law saith, it saith to them who are under the Law, that every Mouth may be stopped, and all the WORLD may become guilty before God.* The same Apostle saith, *Christ is the end of the Law for Righteousness sake, to every one that believes,* Rom. 10. 4. The same Apostle said to the Saints, *Sin shall not have dominion over you: for you are not under the Law, but under Grace,* Rom. 6. 14. The same Apostle saith, *Knowing this, that our old man is crucified with him, that the Body of Sin might be destroyed; that henceforth we shon'd not serve Sin,* Rom. 6. 6. And he saith, *How shall we that are dead to Sin live any longer therewith,* Rom. 6. 2. And the same Apostle saith to the Galatians, *If ye be led by the Spirit, ye are not under the Law,* Gal. 5. 18. None are true Christians, but those who are led by the Spirit of Christ: as the Apostle saith, *If any man have not the Spirit of Christ, he is none of his: And as many as are led by the Spirit of God, they are the Sons of God,* saith the holy man of God: and such are not under the Law, being come out of the Transgression, upon which (or because of which) the Law was added. Besides in the 14. & 53. *Psalms*, and in *Rom. 3.* David and Paul shew that God had a People in those Dayes, which he distinguished from those workers of Iniquity; he said, *Have the workers of Iniquity no Knowledge, who eat up my People as they eat Bread, and call not upon the Lord?* and he said, *The Wicked were in great fear; for God is in the Congregations of the Righteous.* Mark, God had a Righteous Congregation then, though they might be few in Number, *Psalms 14. 4, 5. & 53. 4.*

J. B. quotes *Jer. 17. 9.* *The Heart is desperately wicked, who can know it?* The Prophet doth answer the Question in the Name of the Lord, saying, *I the Lord search the Heart, I try Reins, to give unto every man according to his wayes, and according to the Fruit of his doings.* God hath promised by the Mouth

Mouth of his holy Prophet, that he will take away the Stony Heart out of the Flesh, and that he will give a Heart of Flesh, that People may walk in his Statutes, *Ezek. ii. 19.* And the Spirit of Truth, which doth lead the Saints into all Truth, the same doth Convince the World of Sin, of Righteousness and Judgment: and whatsoever is reproved and condemned by God in Men and Women, the same is made known to be Evil, by the spiritual Light of Christ Jesus. *Every one that doth Evil, hates the Light, and will not bring his Deeds to it: But he that doth Truth bringeth his Deeds to the Light, that they may be made manifest that they are wrought in God,* as faith the Apostle.

J. B. God saith, *Wo unto the Rebellious Children, who take counsel, but not of me, that cover with a covering, but not of my Spirit, that they may add Sin unto Sin,* Isa. 30.1. Thou hast given large Proof in this thy Pamphlet, that thou art not covered with the Spirit of God; for if thou wert, thou wouldest not thus wickedly wrest the holy Scriptures to cover thy self in thy Sins, neither wouldest thou rake up the weakness and failings of such a mongst God's People, who at sometimes did Evil, but Repented and forsook their Evils, and were forgiven by the Lord, as in the cases of *David* and *Peter*. God made Man perfect, and the Devil hath brought man into Imperfection, by leading him into Sin and Rebellion against God. So thy Plea for Sin and Imperfection term of Life, is a plea for the Devil and his Kingdom, whose Kingdom stands in Sin; and thou art in this thy plea against Christ Jesus and his Kingdom, which stands in Righteousness, and Peace, and Joy in the holy Ghost: So be ashamed of thy Ungodly Work and Repent.

Concerning God's dwelling in his People.

In page 23. J. B. saith, *If there be that in us, which if obeyed leads to Heaven, then sure we bear a part in our Justification our selves which give the Apostle to the Ephesians the Lye, who tells us, we are saved by Grace through Faith, &c.*

Answ. God who cannot Lye hath promised, that he will walk and dwell in his People, and teach them himself. And the Apostle

Apostle said to the Saints, *There is one God over all, through all, and in you all.* Mark, God was in them all; and the Apostle said, *I live, yet not I, but Christ lives in me:* and he said to some, who questioned whether Christ did speak in him or no, *Try your selves, know you not that Jesus Christ is in you, except ye be Reprobates.* And the Apostle John said, *God is Love, he that dwelleth in Love dwelleth in God, and God in him* [mark, *God in him*] and the Apostle John said, *We know that the Son of God is come, & hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ, and this is the true God and Life eternal,* 1 Joh. 5.19,20. And it's written, *He that hath the Son hath Life, and he that hath the Son hath the Father also.* Christ in his Prayer to the Father said of his Disciples, *I in them, and thou in me,* John 17. 21. to the end of the Chapter. Thus it plainly appears, that the Christians did and do enjoy God and Christ within. God is a Spirit, as Christ said; and the second *Adam* was made a quickning Spirit, as the Apostle saith. So God and Christ within is sufficient to lead unto Salvation, being obeyed: and thus to own God and Christ within, did not, nor doth not lead the Christians to justify themselves, or as J. B. phrases it, *No bear a part in their own Justification, nor to give the Apostle the Lye, who saith, Ye are saved by Grace through Faith.* Now mark the great Ignorance of this J. B. he grants that People are saved by Grace through Faith. I ask J. B. then must not they who are so saved have this Grace, & this Faith within them? would he have them to be saved by Grace through Faith, and yet have neither Grace nor Faith in them? Oh, gross Ignorance! The Martyr Stephen was a man full of Faith, and of the Holy Ghost or Spirit. And the Apostle exhorted, saying, *Be not drunk with Wine, wherein is Excess; but be ye filled with the Spirit.* The Apostle saith, *It is a good thing that the Hearts be established with Grace.* And sure this Grace must be in their Hearts, with which their Hearts were to be established. The Apostle exhorted the Saints to teach and admonish, &c. with Grace in their Hearts, Col. 3. 16. And the Mystery of Faith is held in a pure Conscience, as its written in the holy Scriptures. *The Grace of God that bringeth Salvation hath appeared to all men, as* *faith*

faith the Apostle, *Tit. 2. ii.* And the appearance of it is within this Man and Woman, as I have proved by the Scriptuses: and the Lord said unto the Apostle, *My Grace is sufficient for thee, my strength is made perfect in weakness.* They who do believe in the Grace, do know the sufficiency of it, yea, of the least measure of it, to their comfort to preserve & save them; but those who do despise unto it, and continue in Unbelief, shall come to know the sufficiency of it to condemn them: And by this Grace which hath appeared to all men, the Lord will be clear of all the Wicked, who perish in their Wickedness; yea, he will overcome them all, when he brings his Righteous Judgments upon them for their Rebellion. Happy are all they, who do believe and continue steadfast in obedience unto the Grace of God; but Woe to the Wicked, who continue in Rebellion against it.

The People of God in scorn called *Quakers*, do believe and say as the holy Apostle did, who said, *We are not able to think a good Thought of our selves; of our selves we can do nothing that is good.* But we do believe that its possible to grow to such a stature in Christ Jesus by virtue of his spiritual presence WITHIN, as that by virtue thereof the TRUE BELIEVER may be ENABLED to do all things which God doth require of HIM; and of this belief was the Apostle, who said, *I can do all things through Christ that strengthens me.* Through the tender Mercy of God we are made sensible, that as Christ said, so it is, Without him we can do nothing. And the Apostle said, *We are God's Workmanship, created in Christ Jesus unto good Works, which God before ordained that we should walk in them:* And it is God that worketh all our Works in us. And so said the Prophet, and so say WE; see *Isa. 26.12. Ephes. 2. 10.*

Postscript.

Being a Scriptural Testimony to the perfect Works of God in his People.

Come out from amongst them, and be ye separete, saith the Lord, and touch no unclean thing, and I will receive you, and I will be your Father, and ye shall be my Sons and Daughters, saith the Lord God Almighty; see Isa. 52. 11. 2Cor. 6.16,17. read the Chapter through. The holy Apostle saith, God forbid that I should glory **SAVE** (or except) in the Cross of our Lord Jesus Christ, by whom the World is crucified unto me, and I unto the World: For IN Christ Jesus, neither Circumcision availeth any thing, nor Uncircumcision, but A NEW CREATURE; and as many as WALK according TO THIS RULE, PEACE be on them, &c. Gal. 6. 14,15,16.

Note Reader, they that come out from amongst the unclean, who touch no unclean thing; these are the Elect of God; these are his Sons and Daughters, Servants and Hand-maids; these are new Creatures in Christ Jesus; these are Crucified with Christ; these are in and through him Crucified to the World, and the World is Crucified to them: and as many as WALK according to these new Creatures RULE, they walk according to the commandments of God and Christ, expressed in the holy Scriptures of Truth, who saith, Be Perfect, be Holy, for I the Lord your God am Holy. And God is perfect, and his way is perfect, and his work is perfect, as it is written, 2 Sam. 22.31. Psal. 18. 30. Deut. 32. 4. Christ saith, Except a man be Born again, he cannot enter into the Kingdom of God, John 3. 5. Matth. 19.28. Tit. 3. 5. Those who are Born again, are new Creatures; these Worship God in the newness of the Spirit of God and of Christ, in which they come to see the Promises of God and Christ fulfilled, who said, I will walk in them, &c. I will teach my People my self; I will write my Law in their Heart, &c. Ephes. 4. 6. Levit. 26.12. Rev. 21.3. Jer. 31.33. Christ

Christ said, *I and my Father we will come and make our ABODE with you.* The Conversations of all such are sweet and clean according to the commands of God and Christ, and the Doctrines and Examples of Christ and his holy Apostles; and such are the true owners, and lovers, and esteemers of the holy Scriptures. And NOT those who make their boast of their love to God, and Christ, and to them; and yet in their EVIL Lives and Conversations deny both God, and Christ, and them, living in, (and loving) and pleading for a continuance in Sin to the end of their dayes, all which is directly contrary to the commands of God and Christ plainly laid down in the Scriptures. And God said unto Rebellious Israel, *O that thou hadst hearkned to my Commandments, then had thy Peace have been as a River, & thy Righteousness as the Waves of the Sea ! Isa. 4. 8. 18.* Blessed are they who do his Commandment, that they may have right to the Tree of Life, & may enter in through the Gate into the City; for WITHOUT are Dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whosoever loveth and maketh a LYE, Rev. 22. & 14. Christ prayed for his Disciples, saying, *I pray not that thou shouldest take them out of the world, but that thou shouldest PRESERVE them FROM the EVIL, John 17. 15.* Again, when he taught them to Pray, he said, *Pray thou, Deliver us FROM ALL EVIL, &c.* And Jesus said, *Whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son, John 14. 13.* The Apostol John saith, *And whatsoever we ask, we receive of him, because we keep his Commandments, and do those things that are pleasing in his sight, &c.* And he that keepeth his Commandments, DWELLETH IN HIM, and he IN him: *And hereby we know that he abideth IN US, by the Spirit which he hath given us, 1 John 3. 22, 24.* see also John 3. 1. 23. Again, Jesus said, *All things whatsoever ye shall ask in Prayer, believing ye shall receive, Matth. 21. 22.* Christ said, *If ye abide IN ME, &c. ye shall ask what ye will, and it shall be given unto you, John 15. 7.* Jesus who saith, *Be perfect, &c.* also saith, *If a man love me, he WILL keep my words, and my Father will love him, and WE will COME unto him, and make OUR ABODE with him : he that loveth me NOT, keepeth NOT my sayings, &c. John 14. 23, 24.* Again

Again, *He that bath my Commandments, and keepeth them, HE it is that LOVETH ME; and he that loveth ME, shall be beloved of my Father*; see verle 21. Again, Jesus said, *If ye KEEP my Commandments, ye shall abide in my Love, even as I have kept my Father's Commandments, and abide in his Love*, Chap. 15. verle 10. Again, the holy Apostle John saith, *By this we know that ye love the Children of God, when we love God and KEEP HIS Commandments*. For this is the love of God that we KEEP his Commandments; and his Commandments are NOT GRIEVOUS, 1 John 5. 2, 3. Again, Circumcision is nothing, and Uncircumcision is nothing, but the KEEPING the commands of God, 3 Cor. 7. 19. God who said unto Abraham, *I am God All-sufficient, walk thou before me, and be thou perfect*. He said, Abraham obeyed my Voice, and kept my Charge, my Commandments, my Statues and my Laws, Gen. 26. 5. And Christ said unto the Rebellious Jews, *If ye were Abraham's Children, ye would do the Works of Abraham*. Christ saith, *Every one that is perfect shall be as his Master*, Luke 6. 4. The Apostle Peter prayed for the Believers, that God would make them perfect, 1 Pet. 5. 10. Jesus said unto the Rich Young-man, *If thou wilt be perfect, go and sell that thou hast, and give to the Poor, and thou shalt have Treasure in Heaven; and come and follow me*; see Matth. 19. 21. Again, he prayed to the Father for his Disciples; he said, *The Glory which thou gavest me, I have given them, that they may be one, even as WE are one; I IN them, and thou in me, that they may be made PERFECT in one*; see John 17. 22, 23. And Jesus said, *Neither Pray I for these ALONE, but for them ALSO that shall believe on me*; see verle. 21.

Note Reader, this blessed Prayer of Christ Jesus, was and is for (or on the behalf of) ALL who truly believe in him & his is truly comfortable to all trueBelievers in this age, glory to the Lord God for the same. The Apostle said, *We speak Wisdom among them that are PERFECT; not the Wisdom of this world, &c. but the wisdom of God in a Mystery, &c. see 1 Cor. 2. 6, 7. Again, Paul exhorted, saying, *Be PERFECT*, 2 Cor. 13. 11. The Apostles laboured, that they might present every man PERFECT IN*

IN Christ Jesus ; see Col. 1. 28. Paul preached Christ WITH-IN the *Colossians*, the hope of Glory, verse 27. Again, *Epa-phras* who is one of you, a Servant of Christ saluteth you all-wayes, labouring for you fervently in PRAYERS, that ye may stand PERFECT and Compleat in ALL the will of God ; see Chap. 4. verse 12. Again, the Apostle gives Testimony to the Inspiration of God, which giveth a right understanding of the things of God, and to the holy Scriptures, &c. saying, ' These Gifts are giveu that the man of God may be PERFECT, ' THOROUGHLY furnished unto ALL GOOD WORKS, 2 Tim. 3. 16, 17. Again, the Author to the Hebrews prayed for them, *That God would make them PERFECT in every good Work to do his Will*, Heb. 13. 21. Again, *Strong Meat belongeth to them that are PERFECT* (so it is rendred in the Margin) who by Reason of use have their Senses exercised to discern both Good and Evil, Chap. 4. 4. Moses the Man of God said, Give ear, O ye Heavens, and I will speak, and Hear, O Earth, the words of my Mouth : My Doctrine shall drop as the Rain, my Speech shall distil as the Dew, as the small Rain upon the tender Herb, and as the Showers upon the Grass ; because I will publish the Name of the Lord ; ascribe ye greatness unto our God ; he is the ROCK, his Work is PERFECT, &c. a God of Truth, and without Iniquity, Just and Right is he ; THEY have Corrupted themselves, their spot is not the spot of his Children, &c. Do you thus require the Lord, O Foolish People ! Deut. 32. 1, 2, 3, 4, 5, 6. read the Chapter through ; see Chap. 31. 27. to the end.

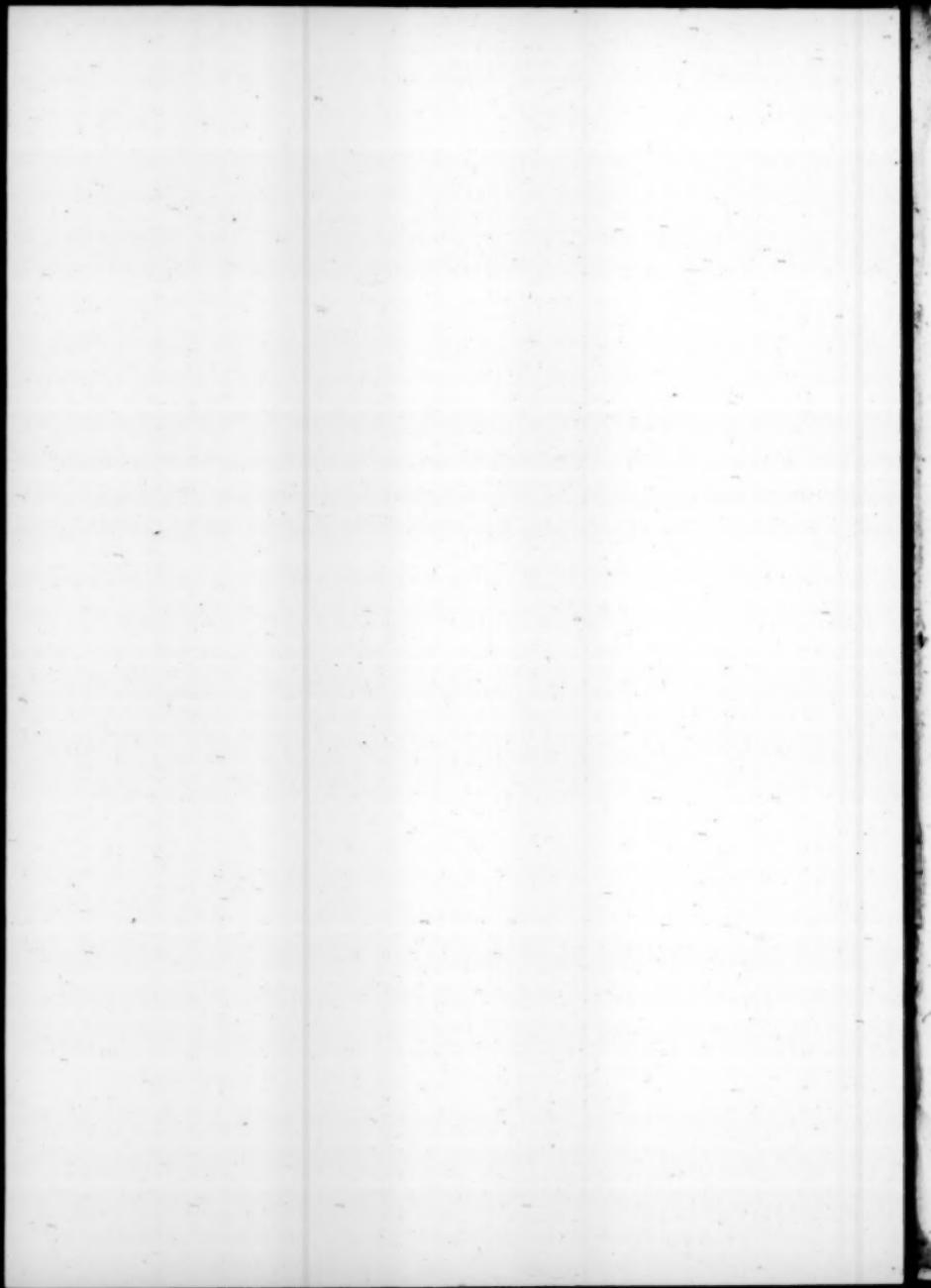
Reader, Many Sweet, Heavenly and Comfortable Sayings I have Collected out of the holy Scriptures, whereby Gods Love unto all Men and Women is clearly held forth IN CHRIST Jesus, the blessed Seed, whom God hath promised shall bruise the Serpents Head, who brought in the Curse, Death and Reprobation, by leading Man and Woman into sin : Your Sins, saith God, have wish-holden good things from you, Jer. 5. 25. Christ is God's free Gift (as I have plainly shewed before) both unto Jews and Gentiles, to be his Salvation to the ends of the Earth ; he saith Death for every man, as the Apostle saith. He is the true Light who lighteth every one that cometh into the World ; he saith,

I am the Light of the World, he that followeth me shall not walk in Darkness, but he shall have the Light of Life: He said, Believe in the Light that ye may be the Children of the Light (as is shewed before) The Children of Light are the Children of God, for God is Light, and in him is no Darkness at all, as saith the Apostle, 1 John 1. 5. Again, Chap. 3. Vers. 5, 6. John saith unto the Saints [concerning Christ] Ye know that he was manifest to TAKE AWAY our Sins, who so abideth in him sinneth NOT. Again, He is able to save them to the uttermost them that come to God by him, Heb. 7. 25. O blessed are all they, who believe in, and faithfully follow him, the Lamb of God, he taketh away their Sins: he being made Perfect, is the Author of Eternal Salvation unto ALL them that OBEY him, Heb. 5. 9. Daniel the Prophet, who prophesied of the coming of the Messiah, which is Christ Jesus, and of his Sufferings, he declared the End or Effects thereof, Namely, To make an END of SIN, to finish Transgression and to bring in Everlasting Righteousness; see Dan. 9. 24 to the end. Jesus Christ said, To this end was I born, and for this cause came I into the World, that I should bear witness unto the Truth; every one that is of the Truth beareth MY VOICE, John 1. 37. And Jesus said, I came to call sinners to Repentance. He that COVERETH his Sins shall NOT prosper, but who so confesseth and forsaketh them, shall have Mercy, Prov. 28. 13. These are faithful Sayings of God, spoken through his Son, and his Prophets, and Apostles; here is a Cloud of witnesses, who in a sweet Unity and Harmony and Clearness, speaks forth the Universal Love of God to Mankind, in Christ Jesus, in sending him to make an end of Sin, the Devils Work: The Wages of Sin is Death, as saith the Apostle, which NOT being Repented of and forsaken, brings into the Pit of endless Torment; a BAR E confessing of Sin without repenting and forsaking will NOT bring Men & Women to lay down their Heads in PEACE with God. Therefore Wo unto those who go on in their sins unto the end of their Dayes upon Earth, Raking up and down in the Scriptures of Truth, to gather up the Failings & MISCARRIAGES of some among God's People, who for want of diligent Watchfulness were overcome by their Souls Enemy, but Unfeignedly Repented and Ceased from the Evil, & did learn to do well, and so were forgiven; as in the cases of

David

David and Peter, whose Miscarriages at a time or some few times, is now made as TEXTS on them to preach up IMPERFECTION and SIN for Term of Life. Wo to those sort of Preachers, if they do not Repent of this Unchristian and Un-godly Preaching, and cease therefrom they will not only Destroy themselves, but also those who give up themselves to believe and love their sinful Doctrine, who by this Wicked preaching do take courage and GREAT boldness to continue in sin, and to love it, and to commit it with greediness, yea, to drink it up abundantly, even as an Ox drinks up Water, and to pull it and draw it upon them, as with Cords and Cart-ropes, as its written. This sort of Teachers God is against, his Soul is grieved by them from day to day : 'Oh! that they would consider it, and lay it to Heart and Repent before it be too late. The Woes were of Old, and now are, unto all those Preachers and Hearers, who are covered, and NOT with the holy pure Spirit of the Lord God, in which spirit God is worshipped, as Christ saith. *Wo to the Rebellious Children, who take Counsel but not of me* (saith the Lord God) *who cover with a Covering, but NOT of my SPIRIT, that they may ADD Sin unto Sin*, Isa. 30. 1. *Wo unto them that call Evil Good, and Good Evil, &c. Wo unto them who justify the Wicked FOR a Reward, &c.* Therefore as the Fire devoureth the Stubble, and the Flame consumeth the Chaff, so their ROOT shall be Rotteness, and their BLOSSOM shall go up as Dust, because they have cast away the Law of the Lord of Hosts, and despised the Word of the holy One of Israel. *Wo to them that are Wise in their own eyes, &c.* Isa. 5. 18, to the 25th, read the Chapter through. *Wo to the Wicked, it shall be ill with him, for the Reward of his Hands shall be given him. What mean ye that ye beat my People, &c. and grind the Faces of the Poor, saith the Lord God of Hosts?* Moreover, the Lord saith, *Because the Daughters of Zion are Haughty, and walk with stretched-out Necks, and wanton EYES, &c.* Therefore the Lord will Smite with a SCAB the Crown (or Top) of the Head of the Daughter of Zion. Jerusalem is Ruined, and Judah is Fallen, because their TONGUE and their Doings are against the Lord, to provoke the Eyes of his Glory. They declare their Sin

Sin as Sodom — Wo unto their SOULS, for they have Rewarded EVIL unto THEMSELVES, Isa. 3. 8; to the 18th, read the Chapter through. In this Chapter the Proud and Wonton Women of our Age may read their pattern, and see whose Ungodly Example they follow, and also they may see what Ruin, Destruction and Misery they brought upon themselves, as the just Reward of their Ungodly Lives; and seeing God did thus punish the Proud and Wanton Women under the Profession of the Law, certainly he will not justify such Persons or Practices under the Profession of Christ and his Gospel; for though the Law could not make the Comers thereunto Perfect, as pertaining unto the Conscience, yet (then) God did not leave himself without a Witness in them: (*He gave them his good Spirit to instruct them, as Nehemiah saith, but they rebelled against it;*) but Christ and his Gospel can make them that come to him Perfect, even as pertaining to the Conscience; and that which makes the Conscience good, and brings it into a perfect cleanness, the same keeps Man and Woman clean in their Conversations outwardly, and such who do believe in and obey Christ Jesus, he teaches them to be truly Meek and Lowly and Humble, according to the blessed Command and Example which he gave in the Dayes of his flesh, who said, *Learn of me, I am Meek and LOWLY in Heart, and ye shall find REST TO YOUR SOULS.* The Apostle Peter in the holy Ghost exhorted the Women to be subject unto their own Husbands: — (And said) whose Adorning, let it not be the outward Adorning, of Platting the Hair, NOR of WEARING of GOLD, &c. But let it be the hidden Man of the Heart, in that which is NOT Corruptible, the Ornament of a Meek and Quiet Spirit, which IS in the sight of God of great PRICE: For after this manner in the Old Time, the holy Women also who trusted in God Adorned themselves, &c. 1 Pet. 3. 1, 2, 3, 4, 5. Again, the Apostle Paul saith, I will in like manner also, that Women Adorn themselves in MODEST Apparel, with SHAMEFACEDNESS and SOBRIETY; NOT with Broided HAIR, or GOLD, or PEARLS, or Costly Array; But (which becometh Women professing Godliness) with GOOD WORKS,



1 Tim. 2. 9, 10. **S**o all Women both Old and Young ought to obey the Command of Christ, who commands to be Meek and Lowly; and ought to follow the good Example of these holy Christian-Women, who were cloathed and beautified with a Meek and Humble Quiet Spirit, and with good Works, as the holy Apostle Exhorts. *Depart from Evil, and do good, and dwell (or live) for evermore. I have seen the Wicked in great power, and spreading himself like a green Bay-Tree; yet he passed away, and lo he was not, I sought him but he could not be found. Mark the PERFECT MAN, and behold the Upright, for the end of that man is PEACE; see Psal. 37. 27, 25, 36, 37.* Dearly beloved, I beseech you as Strangers and Pilgrims, abstain from fleshly Lusts, which WAR against the SOUL; Having your Conversation Honest among the Gentiles, whereas they speak against you as Evil-doers, they may by your GOOD WORKS, which they shall behold, glorifie God in the Day of Visitation, 1 Pet. 2. 11, 12.

Reader, Take notice, here David owns Perfection; he saith, *Mark the Perfect Man, behold the Upright, for the end of that Man is Peace:* Thus it plainly appears that God and Christ, and the true Prophets and Apostles and holy Men and Women were and are for Perfection, Holiness and Uprightness; but the Devil, Anti-christ, False Prophets, False Apostles, and all Wicked Men and Women are for Imperfection, Un-godliness, Unholiness, Sin and Wickedness, who plead for a continuance in Sin until Men and Women go to the Grave: This Plea for Sin and Wickedness, is not a Plea for God and Christ, but for the Devil, who is the author of Sin. In the Grave there is no Repentance, neither is there any Purgatory (as some do falsely teach) to purge people from their sins after they are dead and put in their Graves. No Unclean thing can enter into the Kingdom of Heaven; therefore blessed are they who come to Christ Jesus and follow him, who came to take away Sin and bring in Everlasting Righteousness; to wash and cleanse from all Filthiness of Flesh and Spirit, and to strengthen

his to perfect Holiness in the fear of the Lord God ; unto which the holy Apostle exhorted, as is shewed before.

These things have I written in Testimony to God's Universal Love to all People ; and of his delight in Holiness and Purity ; and of his Hatred to all Sin and Wickedness.

I am a Lover of Truth and Righteousness, and a real Lover NOT of only my Friends, but also of mine Enemies, according to the Command and Example of Christ Jesus my Lord

William Gibson.

THe Author of this Book desires that it may be diligently spread among those People, who think that Christ did not dye for all men ; who think that God would NOT have all People to be saved, but vainly imagin, that he hath ordained some to be Damned before they were Born, that by the Spirit and Light of Truth shining in their Hearts, and the plain Scripture Testimony, they may be convicted of this their great and destructive Mistake.

ERRATA:

ERRATA.

Page 1. Line 2. for 157. read 15. p. 3. l. 5. f. himself r. him. p. 5. l. 26. f. 38. r. 3. 36. p. 11. l. 13. put in (not.) p. 12. l. 21. put out (Heb. 6.) p. 21. l. 26. put in (of.) p. 37. l. 18. put in (renew) next before purifie, p. 43. l. 8. f. profacy r. prosperity, l. 17. f. forefooted r. fourfooted. p. 60. l. 29. put out the Parentheses. p. 171. l. 21. f. Judger r. Judge. p. 74. l. 20. put in (him) p. 78. l. 4. f. is r. his, p. 89. l. 31. f. deem r. deny: Reader, this is a great Error, and it wholly alters the sense of the matter, it readers me as though I did affirm that which in reality I do deny. P. 94 l. 14. r. Gal. 6. 7, 8. p. 98 l. 36 r. the Reins. p. 104 l. 9 f Commandment r. Commandments.

THE END.
